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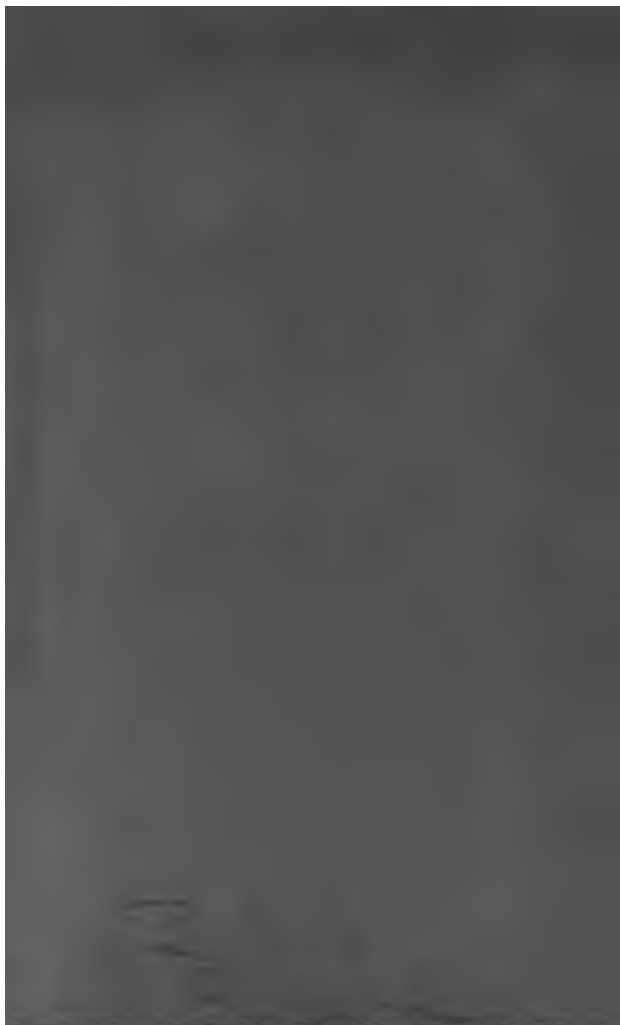
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THE  
“IMAGE OF THE BEAST,”

(REV. 13: 14,)

WITH  
CRUMBS OF COMFORT

FOR  
GOD'S DEAR CHILDREN.

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“Eat, O, friends: Drink, yea drink abundantly, O beloved.”—CANT. 5: 1.

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BY S. B. SMITH,

AUTHOR OF “THE SYNOPSIS OF THE MORAL THEOLOGY OF THE CHURCH  
OF ROME; TRANSLATED FROM THE LATIN OF ALPHONSUS DE  
LIGORIO, CANONIZED BY PIUS VII, A. D. 1816.”



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## PREFACE.

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IN the following pages, I have given what I consider to be the true import of the Apocalyptic "Image of the Beast,"—Rev. 13: 14. Sectarianism is the mirror in which this Image of the Beast is reflected. Sectarianism in itself is not the Image, inasmuch as the human mind, in the present state of the phrenological and physiological faculties and functions, is necessarily sectarian. In the following pages, therefore, wherever Sectarianism is alluded to, it is in the sense just spoken of.

I have touched very briefly on the subject of "The Beast."—Ib. 13: 1, the limits of this book not allowing a more extended notice. That the Beast represents the corrupt Church of Rome, has been proved by the ablest theologians and scholars, in the many controversial works that have been written on the subject. Briefly however, as I have treated on that part of the subject, I think it will be made manifest, that all those striking figures in the book of Revelation which relate to the great anti-christian power, are applicable to no power on earth but to the great mystic Babylon at Rome.

If I speak plainly in regard to the Ministers of Sectarianism, and their flocks, it relates to them as a whole.

There are amongst them, as well as amongst the worshippers of the Beast, men of sincerity; and who love and serve God according to the light in which they walk. Who can doubt of the fervent piety of such devout souls as Fenelon, Thomas a Kempis, Lady Guion, F. La Combe her confessor, and numbers of others of the same church; especially of many amongst those who were thrust into prison, and put to death by that sanguinary church? Can any one question the piety of such men as John Howard, the philanthropist, George Fox, Richard Baxter, John Bunyan, and such devoted women as Ann Judson, Harriet Newell, Elizabeth Fry, and numbers of others who could be named? Their memory is embalmed in the heart of every one who loves the image of the Savior.

The interpretation I give of "The Image of the Beast" will startle the professed Christian world; but, if I mistake not, after the first wonderment subsides, many will settle down, firmly convinced of the truth which is announced.

This book is not a controversial work. The main scope of it is, comfort for the afflicted; and an antidote against the many evils of Sectarianism; especially against its deleterious effects on the unconverted world.

I have also introduced dissertations on Christian Perfection, on our Lord's Prayer, on Charity; or, the Love of God, and of the Neighbor, on the Cross of Christ, on Self-Deception, on the Resurrection of the Dead, on God is Love,—1 John, 4: 8, on the Omnipotence of God, and the Creation of the Earth, on the Language of Nature, and on The Eyeless Fish in Subterranean Caves, and the Infidel.

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# **"THE IMAGE OF THE BEAST;"**

(REV. 13: 14,)

**WITH CRUMBS OF COMFORT**

**FOR**

**GOD'S DEAR CHILDREN.**

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## **CHAPTER I.**

1. Two Folds in Christendom. 2. Allegory of a visitor from a distant Planet. 3. The Christian's Guide. 4. "The Beast." 5. "The Mark of the Beast." 6. "The Image of the Beast;" and, What is meant by the Image of a thing?

1. WHO, that has a heart, can remain a silent spectator at the state of Christendom as it now is; and, if he has a tongue, how can he refrain from speaking?

We may repeat what was spoken by the prophet to the backsliding Jews formerly, when he said, "Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and have become vain?"—Jer. 2: 5.

It may also now be asked, "Why have you made the commandment of God of none effect by your tradition? This people draweth nigh unto me



with their mouth, and honoreth me with their lips; but their heart is far from me."—Matt. 15: 6, 8.

In casting an eye over this world-wide spread Christendom, I see two flocks grazing; one, a little flock, and the other a large flock; and I see many wolves in sheep's clothing; all in the same pasture.

This large flock, again, is subdivided. One part of it is presided over by one shepherd, and the other part, by many shepherds. The little flock appears almost unnoticed. This little flock is also subdivided. One part of it follow "the Lord who is their Shepherd" directly; "Who maketh them to lie down in green pastures, and leadeth them beside the still waters."—Pslm. 23: 2. The other part, in their simplicity, graze with the large flock, and place themselves under the direction of its shepherds; and, although considerably embarrassed between the voice of their heavenly Shepherd, and their earthly ones, they still maintain their integrity.

I propose, in the view I shall take of the Christian world, to point out what I consider to be the true import of the expression, "The Beast and his Image."—Rev. 13: 14. I shall endeavor to show the striking difference between the Christianity of the professors of religion at the present day, and the Christianity as taught and practiced by Christ and his apostles.

The large flock, to which I have alluded, is constituted of those who are the followers of "The

Beast and his Image." That part of it which is presided over by one shepherd, are the worshipers of the Beast, and that, which is presided over by many shepherds, are the worshipers of the Image.

The little flock are those whom Christ addresses, when he says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

The part of this little flock that follow the Lord directly, are those who were never outwardly united with any professing Christians, as well as those who were once among the large flock; but having been worried and fleeced by the wolves, have made their escape.

The other part of this little flock, remain under the direction of the shepherds of the large flock; being too timid, or not sufficiently enlightened to leave them.

The light in which I exhibit the signification of the "Image of the Beast," may, by many, be considered a novelty, and perhaps, almost impious. It is well, however, for the world, that all men are not overawed by human authority, and that they do not blindly follow the multitude. When Noah, by his example, preached righteousness and faith unto the world, he was considered as an insane old man, building an ark, from the reveries of a disordered mind. When the prophets spake to the people in the name of the Lord, chiding them for their sins, they were despised, persecuted, and im-

prisoned. And, when Christ came, and introduced a religion that commends itself to the pure in heart, as altogether perfect and lovely, they nailed him to the cross. When Galileo asserted that the earth revolves on its axis, and moves round the sun, he was condemned, even by a pretended infallible authority, and thrust into prison. So has it always been. Men stick to preconceived and long-cherished opinions, with the tenacity of death.

2. We will suppose that a stranger from some distant planet, the inhabitants of which are true Christians, had wandered along over the confines of space, till he had reached our solar world. Here he finds a multitude of professing Christians, most of whom have marks on their foreheads, or in their hands, and they seem emulous of displaying it. The mark is the Cross of Christ and the Followers of Christ. This excited the stranger's surprise, because this was the very mark that Christians also bore in his planet, with the difference, however, that those in his world, had these characters written in their hearts. Going about from place to place, he was struck at the inconsistency which he noticed in professors of religion being so disunited. Whence he came, all was harmony and love. Their differences in the non-essentials of religion, did not break the bonds of charity which united their hearts. He thought it the more strange, too, because, both in the world whence he came as well as here, the same golden

rule of conduct was the measure with which the Christian's conduct was to be measured; and the scales the same scales which Justice held to weigh his motives. It was the same great Light which shone there, that shines here. That Light was God's eternal Word, inspired and recorded in the Holy Scriptures; and written, with God's own hand upon the heart. That Light, in the world that he inhabits, shines like the sun in a clear sky at noonday. But here, its rays are like the pale light of the moon, covered with clouds; sometimes darker and sometimes paler; just as the heart over which these clouds are passing, is more or less encumbered and clogged with ignorance and guilt.

Why, thought the stranger, is there this difference in the rule of conduct, and in the chart of the Christian's life?

The home is the same, whither they profess to be going. The Father is the same, God over all, blessed for evermore. "The same yesterday, and to-day, and forever."—Heb. 13: 8. "With whom is no variableness, neither shadow of turning."—Jas. 1: 17. Whence, then, cometh it, that, in the chart of life, to guide us over its mighty waters, there are not plain directions, by which to steer our course? Surely, if the mariner should undertake to navigate the ocean without a compass and a chart, he would be considered insane; and would certainly be shipwrecked. How much more needful is it for the Christian to be provided with his

compass and chart, whose voyage of life is like the mighty ocean before him? The compass for the mariner always points the same way. The chart always spreads before him the same lines; points out the shoals and the rocks of danger; and the currents and counter-currents on his way; dots off to his view, the straits and sounds; the different countries of the world; those parts inhabited by civilized beings, and those which are infested with robbers and pirates.

3. The Christian's Guide should not be less certain than the mariner's. He has an ocean to pass over, before reaching his everlasting home, wide and stormy, full of dangers, and, he certainly needs some compass that always points the same way, and some chart for him to follow.

Now, the Christians, whence this stranger came, all have this Guide, and they follow it. Among the multitudes before him, he perceives that some have the true mark of the Christian in their hearts.

These, he sees are all truly directed by the same compass, and have the same chart. He hears them speak the same language of the heart. He hears them sing the same songs of praise, the echo of what he formerly heard. Their interior is beautiful. They have been washed and made white in the blood of the Lamb. He sees how happy they are; for they love God, and love their neighbor; and manifest this love by keeping God's commandments.—John 14: 15.

They have been in much tribulation, and although now happy in their interior where God is, still their trials and afflictions are not yet over.

The rest of the vast multitude before him, are a mixed multitude; many of them have the mark on the forehead; and many have no mark at all. Many of those without the mark, do not profess to be Christians, and many of them are scoffers at religion. He could see, however, no essential difference between those without the mark and those with the mark in the forehead, or in the hand. These marks in the forehead, or in the hand, are symbolical marks, made by the "Beast coming up out of the earth having two horns like a lamb."—Rev. 13: 14.

I see, says the stranger, that your world is divided into two great sections: one, "The Beast," as described by John, in the book of Revelation; and the other, "His Image."—Rev. 13: 14.

4. In describing the Church of anti-Christ, whose head is seated in the city of Rome, the sacred writers use various symbols, in order more fully to delineate its true character.

The apostle Paul calls it: "That Man of sin; that Mystery of Iniquity; that Wicked, which the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."—2 Thes. 2: 3-8.

John, in the Revelation, describes it as "A Beast rising up out of the sea, having seven heads, and

ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."—Rev. 13: 1. Again, he describes it as a "Beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."—Rev. 13: 11.

Again, it is described as "A woman upon a scarlet-colored beast, full of names of blasphemy; having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a *golden cup in her hand*, full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH! And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. 17: 3-6.

The first germ of this anti-Christian power was in the days of the apostles. "The Mystery of Iniquity" (said the apostle,) "doth already work," but was not yet revealed.—2 Thes. 2: 7, 8.

This Mystery of Iniquity was revealed in the fourth century, when church and state were united under the emperor Constantine; and when the ten kingdoms of the pagan Roman empire, represented by the ten horns of the Beast, became subject to the Pope of Rome. This constituted the mystical marriage of "The Whore of Babylon"—

**Rev. 17: 1-5, with Paganism.** This event is described by the figure of "The Beast with seven heads and ten horns, rising up out of the sea."—**Rev. 13: 1.**

The Beast, after the marriage with Paganism, is represented with but one head and two horns. The two horns are the civil and ecclesiastical powers united in one head, the Pope of Rome.

And again, it is described as "A woman upon a scarlet-colored Beast, drunk with the blood of the saints," etc. The graphic description which is given by the inspired writer in the seventeenth chapter of Revelation, paints this "Mystery of Iniquity" in its full stature, in the zenith of its power, dyed and stained in blood, and dressed off in all her pomp and splendor. The description is so minute, as even to describe the seven hills, or mountains, on which Rome stands, and the "Golden cup," in which is daily celebrated, what they call the sacred "Mysteries;" but which the apostle denominates a part of the "Mystery of Iniquity;" inasmuch as "The golden cup in her hand, is full of abominations and filthiness of her fornication."—**Rev. 17: 4.**

5. After having thus described this great anti-Christian power, the sacred writer concludes by giving us the means of detecting him, notwithstanding his lamb-like appearance, as certain as that of the mark upon Cain. "Here is wisdom. Let him that hath understanding count the number



of the Beast: for it is the number of a man; and his number is Six hundred threescore and six."—Rev. 13: 18. Thus 666.

This mysterious number, 666, is "the number of a man," emphatically called, by the apostle, "That Man of Sin," and "Mystery of Iniquity."—2 The 2: 3, 7. And it is nowhere found in any kingdom but in "That Man," and kingly power, which claims infallibility, and which is seated in the imperial city of Rome, or mystic Babylon, on the "Seven mountains."\* It is the LATIN KINGDOM, and this name, numerically, gives the number of the Beast, as follows:

#### THE LATIN KINGDOM.

This, in Greek, the language in which the description of the Beast was written, is

*Ἡ Λατινὴ Βασιλεῖα.*

The numerical value of which name is as follows:

H=8, Λ=30, α= 1, τ=300, ι=10, ν=50, η=8,  
B=2, α= 1, σ=200, ι= 10, λ=30,  
ε=5, ι=10, α= 1. Total, 666.

It is called the Latin kingdom, because all its Rituals are in Latin. All its ecclesiastical documents are written in Latin. Its church services are all

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\* The names of these mountains, or mounts, as they are called, are the Palatine, the Esquiline, the Coelian, the Aventine, the Quirinal, the Capitoline, and the Pincian.

**Latin.** The daily prayers of the clergy, the Breviary, is in Latin. When the ceremony of blessing the whole Christian world is performed, it is in Latin; and when heretics, that is, all who refuse to worship the Beast, are excommunicated, it is in Latin. It is truly, emphatically, and exclusively, the Latin kingdom.

The apostle Peter concludes his General Epistle, which he wrote at Rome, as follows: "The Church that is at Babylon—saluteth you; and so doth Markus my son."—2 Peter, 5: 13. This is acknowledged, also by the popish clergy. See Douay Bible, published in the United States, in the note on Peter 1: 1, which is as follows: "Peter wrote his first General Epistle at Rome, which figuratively he calls Babylon." In Revelation, it is called "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—Rev. 17: 5. The ancient Chaldean Babylon was in ruins long before John wrote the book of Revelation; and he was also describing something future; and a power claiming to be Christian; consequently, as there is no other city of Babylon on earth answering this description, the Apocalyptic Babylon is Rome, which is built on the "seven mountains," just as described by the same sacred writer alluding to the Beast and the Woman who rode upon it; "The seven heads," says he, "are seven mountains, on which the Woman sitteth."—Rev. 17: 9.

6. As it is generally admitted by Protestants that "The Beast" is symbolical of a religious or ecclesiastical power, "The Image of the Beast" must necessarily represent a religious or ecclesiastical power also. And as the Beast claims to be a Christian power, such also must be, and is, the claim of the Image. Now, since there are but two great ecclesiastical powers on the earth, Popery and Sectarianism, these two powers must constitute "The Beast and his Image."

When I say that Sectarianism constitutes the power symbolized by the Image of the Beast, I mean that that power has its seat in Sectarianism, and not that Sectarianism itself is that power. When we say, The kettle boils, we do not mean that the kettle itself boils, but the water that is in the kettle. In like manner, when I affirm anything in relation to Sectarianism, I do not speak of it *per se*; but in relation to what it contains. Sectarianism in itself is a necessary result of our physical organization; and is neither good nor evil. A good or an evil disposition of the heart may be exercised in it; and as either of these predominate, good or evil can be predicated of it, according to their relative preponderance. Referring again to the comparison of the kettle; if pure water be put into it, the steam which arises from the boiling, is not poisonous; but if a poisonous fluid be boiled in it, the steam is deleterious, or deadly.

I shall soon introduce an allegorical description

of Sectarianism as it is exhibited on a distant planet; and then it will be found comparable to a kettle with the pure water of life in it; and not as it is here, with a deadly poison.

Lest it should still be thought that The Beast and his Image represent the same power, I will now lay the subject open in such a way, that I think it will be made manifest to every unprejudiced mind, that they are two distinct ecclesiastical powers.

"The Beast" (with two horns) "saÿs to them that dwell on the earth, that they should make an Image to the Beast," (which rose up out of the sea.—*Ib.* 13: 1,) "which had the wound by the sword, and did live."—Rev. 13: 14.

The Beast with two horns addresses himself "To them that dwell on the earth, telling them to make an Image." If this does not denote two distinct powers, then two distinct powers are not denoted by the expression, The President of the United States told them that live or dwell in the United States to raise an army. The President is one power, the power that commands; and the people are another power, the power that obeys. The case is precisely parallel: consequently, conclusive.

Let us, however, continue the parallel a few lines longer, so as to clinch and rivet the nail. "And he," (the two-horned Beast,) "had power to give life unto the Image of the Beast, that the Image of the Beast should both speak, and cause

that as many as would not worship the Image of the Beast should be killed."—*Ib.* 13: 15.

The parallel of which is, The President of the United States had power to give life unto his army; that is, power to order them to battle; inasmuch as, so far as the war purposes are concerned, the army is dead, that is, does not hurt, any more than dead men would hurt, until they are engaged in active service. Then the army would cause, that all who do not submit, (the parallel of worshiping,) should be killed.

Are there not here two distinct powers; the power that commands, and the power that obeys? So likewise are "The Beast and his Image" two distinct powers.

We now have the distinct and separate powers. The next question, Who these powers are? That they are religious or ecclesiastical powers, is evident from the facts, that they are engaged in performing "Miracles,"—*Ib.* 14, and exacting divine "Worship."—*Ib.* 15.

'This settled; it remains to be seen, What or who those powers are?

"And it was given unto the Beast to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."—*Rev.* 13: 7,

It is worthy of remark, that the performing of the "Miracles," is not ascribed to "The Image," but to "The Beast" only. But the exacting of divine worship is ascribed to both. Now, it is well known that Popery claims this power, and boasts of it as a prerogative belonging to herself alone. Whereas Sectarians disclaim the exercise of this power in toto.

That the Image here spoken of, is a distinct power from that of the Beast, is evident, inasmuch as he who commands is a different person from him whom he commands. When it is said that "The Beast with the two horns, commanded them that dwell on the earth, that they should make an Image to the Beast, with the seven heads and ten horns,"—Rev. 13: 14; it must be remembered that the Beast is a symbolical representation of a power, and not any one single personal individual. The head of the Beast is sometimes particularized; but when the Beast is spoken of as a whole, then is meant the whole power. Now, the thing commanded by the Beast as a whole, is the effect, whatever it may be, of the evil influence and evil effects of that whole. Sectarianism, as previously explained, is an evil arising from the evil influence and deadly effects of that Beastly power. It will be remarked, that the command to make the Image, is given "To them who dwell on the earth, and who had been deceived by the means of those miracles which the" (two-horned) "Beast had power to do in the

sight of the Beast," (with seven heads and ten horns.)—*Ib.* This command was obeyed by Luther, and his followers, who were of the number designated in the above quotation; that is, they were of those "Who had been deceived by the means of those miracles."—*Ib.* Here was the origin of Sectarianism, just where the Sacred page describes it to be. It is true, that several attempts had previously been made to effect the same thing, but without success. But the schism of Luther has been effectual, radical, and universal; the epoch of the setting up of "The Image of the Beast."

Neither is the power here spoken of applicable, either to Paganism or Mahometanism. This is evident, inasmuch as the power of Paganism is not universal, and is rapidly on the decline; and the power of Mahometanism is still more limited; whereas the power spoken of in Revelation, is a "Power that was given the Beast over all kindreds, and tongues, and nations."—*Ib.* 7.

There is, then, no way, and no possibility of avoiding the conclusion, that "The Beast, and its Image," is Popery and Sectarianism.

The "Image speaking," above alluded to, is a figurative expression signifying that the Image was not an inanimate thing, but the representative of a power indued with intelligence.

The being killed by The Image of the Beast, is a different kind of killing, from that, by the Beast.

The ravages of the Beast is represented as of blood. But the Image kills; that is, kills spiritually, by the withering effects of its cold formal professions; without life, and without charity.

Although the Image of the Beast does not draw the sword, and shed blood, in a religious or ecclesiastical capacity, nevertheless it sanctions the shedding of it, and participates in it; and thus stamps upon itself the Mark of the Beast in blood.

The Image has also the stamp of the Beast upon it in trafficking "In slaves and the souls of men."—Rev. 18: 13. This, perhaps, will be denied. But the denial is invalidated by the following considerations.

In the northern or free states, slavery is prohibited by the civil law. In the southern or slave states, it is legalized. If slavery is not tolerated in the free states, no thanks for it to the ministers of the sectarian sects. They cry out against slavery, because the voice and the authority of the people compel them to do it. But in the South, where the people are for slavery, you will find the sectarian ministers, with the Bible in their hands, advocating it; participating in it; glorying in it; and defending it with their blood; and even as the papers state, converting the bells of their churches into cannon.

The people of the North, as well as the whole world, are for war. The sectarian ministers of the North as well as of the South, go with them; defend its lawfulness on Christian principles; and



numbers of them participate in the bloodshed. O; horrible! Do the ministers of religion lead the people in the way of righteousness, as it is their duty to do, or do they not cater to the depravity of the human heart, and sanction anything so long as they are honored, and paid for it.

I think this is a positive evidence that the sectarian ministers of the North, not upholding slavery, is a mere accident; that is, the people of the North will not allow them to do it.

O, where are the ministers of religion with which the world was blest in the primitive Church? Where are those who will say to the Herod of the age, "It is not lawful for thee to have thy brother's wife."—Mark 6: 18. Neither is it lawful for thee to imbrue thy hands in a brother's blood; nor to deprive a fellow being of his liberty, and to "Sell him as merchandize."—Rev. 13: 12, 13. Neither is it lawful for thee to do many other things which is now tolerated because the people want it so.

This Herod of the age is the people, both head and members. How then can the people be reformed, when those whose duty it is to admonish them, and to lead them in the paths of righteousness, follow them in their wanderings as long as they are fed by them?

In speaking as I do, in regard to the ministers of Sectarianism, it is in regard to them as a whole. Those who are innocent of the charges, can not blame me for speaking the truth. That there are

exceptions to these animadversions, there is not a doubt; and they will thank me for what I have said. This is evident from the magnanimity and integrity of those few of the South, who have set their slaves at liberty, and condemn the unchristian principle of war; and from those few of the North, who wash their hands in innocency, whilst the blood of their slaughtered brethren is flowing around them. This is the time when demons are rejoicing. And for ministers of "The Prince of Peace," to sing the funeral dirge over the thousands that are slain, and to rejoice at their destruction, is not this shameful? That blessed Lord laid down his life for his enemies; and shall his ministers take away their lives? The bloody Jews formerly said, "An eye for an eye, and a tooth for a tooth."—Lev. 24: 20; Matt. 5: 39. But the Savior said, "Resist not evil; but whoever shall smite thee on thy right cheek, turn to him the other also."—*Ib.*

Are not these the times for every feeling heart, to exclaim, in the bitterness of his soul, with the prophet Jeremiah, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people."—Jer. 9: 1. And turning his eyes over the battle-field, where men and brutes lie in promiscuous heaps, weltering in blood, mingling their groans together, and expiring in agony, without a friend to comfort them;—this thought strikes

the mind: Where were the pastors of the Prince of Peace, that they did not raise their voice as a trumpet, when the demon of war first showed his horrible face before the people? Their influence alone, had they been true to their charge, might have averted all these evils. Doubtlessly, would have done it. For, if no one would fight, there would be no battling. But with the prophet, we may again repeat: "I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. Behold I am against the prophets, saith the Lord, that use their tongues, and say, He saith—They prophesy false dreams, and cause my people to err by their lies, and by their lightness. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."—Jer. 23: 22-32. And there would have been no war.

The Image of the Beast is set up in a frame, so to speak, so artfully adorned with Scripture truths, and covered with a glass of a quality so singular, that the Image appears of various colors, just as the eye of the beholder is adapted to them. The glass has also another remarkable quality, that of representing the Image in an entirely different form from its prototype. The followers of the Beast have all "Received a mark in their right hand, or in their forehead."—Rev. 13: 16, but those who worship the Image have a mark only on their

foreheads. This mark on their foreheads is distinctly seen by those who have the mark of Christ in their hearts. It is seen in their fruits, in contrast with their professions. The followers of the Beast, worship their idol at Rome. Those of the Image, the idol in their own heart.

The Image of the Beast does not profess to be infallible, and yet acts as if it was infallible. Its adherents are continually condemning and anathematizing one another, just as does the Beast, for not believing alike ; while at the same time, as if by mutual consent, "They omit the weightier matters of the law, judgment, mercy, and faith."—Matt. 23: 23.

The Image, like the Beast, is waxing worse and worse. The "Mystery of Iniquity" was, at first, like a little twig, almost imperceptible ; but, in the course of six centuries, it grew into a wide-spreading Bohon Upas. Now, unless the advocates of truth and righteousness unite their efforts, under the divine blessing, to lop the branches of the Image, the earth will soon be overspread with the universal darkness of its shade, and the poison of its effluvia ; unite their efforts, not with carnal weapons, but by the lovely, overwhelming power of example. Let them thus uproot this deadly tree and plant, in its stead, the "Tree of Life," which brings forth "The fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5: 22, 23.

Before leaving this part of my subject, I will make a few remarks in relation to the word Image.

The image of a thing does not signify an exact resemblance of its prototype in everything, but a striking resemblance in some of its outlines. Thus "God created man in his own image—male and female created he them."—Gen. 1: 27. The image here differs from its prototype, in being corporeal, and of two sexes. It differs also in being created, and finite. "Whose is this image and superscription? Cæsar's."—Matt. 22: 21. This was the image on a coin. That is, it was an outline of him. Many parts, constituting Cæsar, were not there. So, in regard to the "Beast and his Image." The Image is an outline of some of the characteristics of the Beast, but not all.

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## CHAPTER II.

1. Christ's Little Flock. 2. Sentinels between the Heart and the Mouth. 3. Mankind can not be a Unit on Doctrinal points. 4. God's Throne—Heaven. 5. Christ's coming at the commencement of the Millennium. 6. The Desolations of Zion. 7. The True Church driven into the Wilderness. 8. The Power of Example. 9. The Sectarian Church a Battle Field of Blood.

1. HAVING now taken a cursory view of the Beast and his Image, we would observe that what has been said does not apply to all the members individually who constitute those two powers. There

are numbers among them who have the true mark of Christ in their hearts. It is true, they constitute, as our blessed Lord has declared, but a "Little Flock;"—Luke, 12: 32, whom he represents as "Lambs among wolves."—Luke, 10: 3. They are there, now, like sheep led to the slaughter, but the Lord hears their cry; and the day to them is not far distant, when it will be said of them as they stand around God's throne, "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. 7: 14-17.

2. The stranger, having passed some time in our world, was becoming acquainted with our language. He was more surprised now than ever; because in the world whence he came, the heart and the tongue, is like sound and its echo; but here, he saw that the mouth is a long way from the heart; and, what comes from the heart, has to pass through many avenues before reaching the mouth. In these avenues many sentinels are standing. One is the Money Sentinel, a very large man; another, the Sentinel of Honor, so called; another, Duplicity, who is very attractive and engaging in her manners;

and one who has two faces, whose name is Hypocrisy ; all these, and many other sentinels stand in the way between the heart and the mouth ; so that, by the time the words reach the mouth, they are entirely a different thing from what is in the heart.

Our visitor was perfectly amazed when he saw how trivial were the causes of disunion among professing Christians ; trivial in the sight of God, and of enlightened spirits ; but most important to those whose erroneous education blends together, the non-essential with the essential. They have been educated under the shadow of the Beast ; their interior eye is thereby affected, and their judgment entirely perverted.

The reasons assigned for thus dividing and subdividing, are very plausible ; each one wishing to obey what he thinks is enjoined upon him as a Christian duty. Here is the snare—Christian duty—it is a snare, because the adversary of all good, thus lulls the conscience by inducing people to believe, that the observance of outward ceremonies, and the adherence to certain doctrines, is an evidence of their Christian character.

Why is it, that people are so unwilling to unite in what is not injurious to their moral character, and yet so willingly fellowship with one another in what is evil ?

3. The science of phrenology, and the very constitution of the human mind, prove demonstratively, that the mass of mankind can never be a unit on

all doctrinal points. And this, simply, because the organs of the mind of no two individuals are exactly alike, any more than two leaves on the same tree are exactly alike. Hence, it is unreasonable to suppose that God would require of his finite, fallible creature, a unanimity in regard to what his mind can not, from its very constitution, be a unit on.

Now, the case is entirely different in respect to what appertains to morals; that, in regard to which men are not so strenuous in being united upon. Our moral nature, in itself, has nothing to do with the head. Its seat is in the heart, and, provided that has on it the mark of Christ, all is right. The head is divided into many organs, each differing from the other; but the heart, the seat of the affections and morals, is but one organ. It is either pure or impure. Its affections are heavenly or earthly. Now, in regard to the heart, the seat of love and the affections, God requires unity. "My son give me thy heart."—Prov. 23: 26. He does not want a contracted heart, where self predominates; but he wants a large heart, the love of which embraces every heart that has the mark of Christ upon it. In other words, it is a heart that embraces every thing that is lovely, and rejects whatever is hateful. It is the heart which says, when it prays, Our Father who art in heaven! and not my Father!

The Christian virtues, to the pure in heart, are



all alike. Christ sitting on his own throne in the heart, recognizes his own image wherever he sees it; hence, Christians, who are truly united with Christ, soon recognize one another.

There are some of the Christian doctrines, which all, whose hearts are right with God, know to be true; because God's spirit bears witness to them. These they all believe; not because the head alone perceives the truth of them, but because the heart responds to it. "Blessed are the pure in heart, for they shall see God."—Matt. 5: 8.

The stranger was very much surprised, and wondered at seeing the different societies keep among them those who had no mark of the Christian but that which they carried on their foreheads; that is, the mere nominal profession.

The unexperienced life of Christianity may be compared to a dream built upon the foundation of truth and righteousness, and, at the same time, but a mere phantom of imagination, the reality of which is not to be touched, and the phantom changes almost at every look. It is there, and it is not there; there, apparently, but not there really, and truly; there, like an image in a mirror, but not there, when we would feel what it is, know what is, and enjoy it. This is the religion of some, a mere dream.

4. The object of Christians here, seems to be heaven. But the seeking of heaven alone, without its righteousness, is selfishness; and selfishness i

not rewarded with the joys of heaven. None but the "Pure in heart can see God."—Matt. 5: 8.

Ponder a moment, on what heaven is. It is where God manifests his glory, and manifest<sup>d</sup> it in the revelation of Jesus Christ in his glorified humanity. Heaven is where the glorified saints, and angels, and archangels surround God's throne, in perpetual praises, adoration, and love; not as scoffers ridicule, in an endless and motionless attitude; but in doing God's will, which is always active, expansive, and universal. Many of them are out on missions of love, in the vast universe of God's creation, beholding his power, admiring his wisdom, dispensing his gifts, and overwhelmed at the display of his love. God's throne is not a point, as the throne of earthly monarchs, but his throne is everywhere. Nay, his throne is in the very hearts of the subjects that surround his throne. "God is love." And love is heaven. Love is everywhere where God is; and that only is hell where is the absence of love. David indeed exclaimed, "If I make my bed in hell, behold, thou art there."—Pslm. 139: 8. God is there; but not manifesting himself in his glorious attributes, as he does in heaven; but he is there only in the exercise of his justice.

Well might the apostle exclaim, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed

them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."—1 Cor 2: 9, 10.

This glorious heaven, the consummation of all the saints' loftiest and sublimest aspirations, is something which, as the apostle declares, the natural man, or mere nominal Christian, can form no conception of. "The heavens declare the glory of God, and the firmament sheweth his handiwork. The eye of the philosopher may sketch out a heaven in his imagination, from what he beholds of the magnificence of the visible creation; but to none except to those whose hearts are purified by the love of God, does the spirit of God reveal those glories. "The kingdom of God is within you."—Luke, 17: 21. If, therefore, we want to get a glimpse of God and of heaven, the outward eye must be closed, and the inward opened. The eye must be single, or God can not be seen. "No man can serve two masters."—Matt. 6: 24. To the pure in heart God is light, but to those whose eyes are blinded by the god of this world, he is darkness. "If, therefore, the light that is in thee be darkness, how great is the darkness."—Matt. 6: 23. When a man exposes himself a long time to the rays of the sun, on entering a room considerably dark, he can see nothing in it; so it is with the man whose eyes are dazzled with the things of this world; when he enters into himself he can see nothing there. Although the sanctified soul "

the temple of God,"—1 Cor. 3: 16, yet, the sinner, when he enters into the temple of his soul, does not see God there, because his spiritual eye-sight is obscured by the dazzling gew-gaws of the gods of this world, riches, honor, and pleasure. But the child of God, when he enters into his heart, finds God there in his own temple; and there he sees, feels, and hears those things which the natural man forms no conception of. "Blessed are your eyes, for they see; and your ears, for they hear."—Matt. 13: 16.

The Christian's highway is called the "Way of Holiness, where no lion is, nor any ravenous beast."—Isa. 35: 8. "That path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden, nor the fierce lion passed by it."—Job, 28: 7. That Highway is far above the world, out of the reach of the vulture's eye, and beyond the tread of the ravenous lion. Why then, is it, that Christians, who profess that this is their highway, retain among them those ravenous beasts, and voracious vultures? Their retaining them is an evidence that, in their corporate capacity, they do not constitute the true Church of Christ. How often has it been quoted, in excuse for harboring these ravenous beasts and greedy vultures among Christ's fold, that it is said in the parable, "Let the wheat and the tares grow together until the harvest."—Matt. 13: 30. The

blessed Lord did not say, Let the wheat and the tares grow together in his Church, but in the "world." "The field," says he, in which the wheat and the tares were sown, "is the world."—Matt. 13: 38. Now, the world and the Church have always been considered by the sacred writers as two distinct bodies. "I pray not for the world."—John, 17: 9, said our blessed Lord. But where was he ever heard to say, I pray not for the Church? On the contrary, he prayed for it. "I pray for them," said he, "whom thou hast given me."—John, 7: 9.

It may be asked, What then must I do? Must I stand aloof from all churches, because these evils exist among them? To this I would say, it would be better to meet where two or three are assembled together, truly, in Christ's name, than where a thousand meet together only professionally in his name. For "Where two or three," says he, "are gathered together in my name, there am I in the midst of them."—Matt. 18: 20. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them. Wherefore come out from among them, and be ye

separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you."—2 Cor. 6: 14–17.

Let members of churches do their duty toward each other, and toward those who preside over them, and there would soon be a reformation among them. If a pastor of a Christian flock be an unworthy man, discharge him, and seek for another. If a member does not walk worthy of his high profession, reprove him. If he remain incorrigible, lay the case before your church. If he will not hear the church, have no more fellowship with him. If your church will not reprove him, it is your duty to leave such a church. If all professing Christians would thus act, the pastors of churches would soon be stimulated to their duty.

5. Our blessed Lord, foreseeing the desolation of sin, said to his disciples, "When the Son of man cometh, shall he find faith on the earth?"—Luke, 18: 8. He has also told us about what that time of his coming would be. He told this, in answer to the question of his disciples, as he sat upon Mount Olivet. "Tell us," said they, "what shall be the sign of thy coming, and of the end of the world?"—Matt. 24: 3. He then said to them, "Many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars, but the time is not yet. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations

for my name's sake. And then shall many be offended, and shall betray one another. And many false prophets shall arise, and deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved. AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD, FOR A WITNESS unto all nations; and THEN SHALL THE END COME."—Matt. 24: 5-14. "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. When ye shall see all these things, know that it is near, even at the doors."—Matt. 24: 29-33.

I must confess, my dear stranger, that when I think of these words of our Lord, it seems almost futile to look now for any change for the better, since the world has been waxing worse and worse, for near nineteen centuries, as we see by the evidence of our senses, and by the declaration of Christ himself. Alluding to these times spoken of by Christ, the angel said unto John, in the Revelation, "Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him

be unjust still; and he who is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. 22: 11. The angel, prophetically, was discouraged at the little faith he foresaw on the earth; and well may those who witness it, feel the same discouragement, and exclaim, with the angel, "Let him that is filthy, be filthy still."

6. The Christian churches of this late day, may be compared to a tower. They have been piling upon it, stone after stone, not according to the science of Christian architecture, but, as it were, at random; till now the tower, instead of being perpendicular, is crooked and leaning over to an angle that will soon precipitate it to the ground. Why, may it well be asked, is not this temple of God built of lively stones, as the Church was in the days of the apostles, whom Peter so beautifully addressed, saying, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2: 5.

No reason in truth, and before God, can possibly be assigned why the Christian Church should not be built of the same lively stones now, as when first erected. "God is the same, yesterday, to-day, and forever." Those who worship him now, should worship him in spirit and in truth, the same as at the commencement.

O! when I look around on the desolation of Zion, and see this beautiful world lying in ruins, and



made a waste howling wilderness by the very means which God meant to make it a paradise, I recoil within myself, and ask the question, Am I alone a spectator of this scene? If not alone, where is the echo of the wailing of a thousand voices all around me? I seem to stand like a statue; and almost doubt that I am a man: almost doubt my senses. Yet it is the truth, and it stares at me like a spectre in a grave-yard.

Why, then, is this universal darkness over the land? Is it God's will? No. But it is an enemy that has been sowing tares in the field, and sowing them while the "Men" who ought to have been cultivating the soil, "Were asleep." They ought to be the sentinels to sound the alarm.

The evil now is spread so wide, the devastation is so universal, that, indeed, it is a hard matter to counteract it. Duty, however, commands the effort; the love of our fellow-beings prompt the heart; and Faith exclaims, Let us try! I know that we are walking amongst the dead. So did the prophet Ezekiel, "When the hand of the Lord was upon him, he was carried away in the Spirit of the Lord, and sat down in the midst of the valley full of bones. And the Lord said unto him, son of man, can these bones live? and he answered, O Lord God, thou knowest. The Lord then commanded him to prophesy upon those bones. He prophesied, and the dead bones lived again."—Ezek. 37: 1-5.

We have the same Lord over all, God, blessed

forever more; as willing now for the resuscitation of the dead as he ever was. But where are the Ezekiels?

If the leaders of the people will not arouse from their slumbers, let the children come: "For, even out of the mouths of babes and sucklings God hath perfected praise."—Matt. 21: 16.

I have said that this world hath been made a wilderness, by the very means which God meant to make it a paradise, the "Preaching of Christ and him crucified." Christ is preached, but not as he was preached at first. It was then, Christ crucified; but it is now, Christ accommodated to self, and to the world. It is an ideal Christ; Christ, an idol of man's own making; not the true and living God, but the Mammon of this world. This idol is worshiped, and called God. When I raise my eyes up toward heaven, I think I see the angels weeping. The very means of life are made the instruments of death! By this, I mean that the Church militant, which was meant to be as "A city set on a hill," and as "A light to the world," has now to skulk about, and hide herself in caves and dens of the earth; whilst another church, where Christ is crucified, stands in its place. Look at the frightful consequences! "Scoffers walking after their own lusts," multiplying all around, and saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—*2 Pet. 3: 3.*

7. The true Church, I say, is driven into the wilderness, and hid in caves and dens of the earth. Ostensibly they are seen going about with the multitude, but nobody notices them. They are in a wilderness, because their spiritual eyes find no delight in the gew-gaws which please the fashionable Christians of the day. Their worship is in the interior, and in the beauty of holiness; that of the formal Christian, is exterior, and without spiritual life. The conversation of the true Christian is heavenly. His affections are there; his thoughts are there; and his heart, abounding with the love of God, comes forth as spontaneously as water from a fountain. But among the nominal Christians, who wants to hear anything of God! their thoughts are not there; and they turn with cold silence from the saint that would speak of him. Are not God's children in the wilderness when such is the state of Christendom?

It has now been almost nineteen centuries since Christ laid the foundation of his Church. He said that "The gates of hell shall not prevail against it;"—Matt. 16: 18, neither have they prevailed against it. It flourishes still in the hearts of that Little flock who are in the wilderness, among "The few who are chosen, out of the many that are called."—Matt. 20: 16. It is, indeed, as "A light on a candlestick; but the light shineth in darkness, and the darkness comprehendeth it not."—John, 1: 5.

But although the gates of hell have not prevailed

against the Church of Christ, yet sin has abounded to that degree that the Lord asked the question of his disciples, speaking of his coming at the end of the world, "When the Son of man cometh, shall he find faith on the earth?"—Luke, 18: 8.

Iniquity abounds, because a nominal Christian Church has usurped the place of the true Christian Church. I wish here to be well understood, and to give no offense to Christ's "Little ones." I speak of the churches as a whole; of their influence as a whole. God's own dear children are there, as well as elsewhere; and they themselves feel the depression of the incubus that is upon them, but are unable to extricate themselves. Man is a social being, and a Christian in the world feels lonely; feels like a lamb among wolves; hence, seeing the standard of the cross erected, and supposing that the Great Shepherd of souls is there, he flies to it as a place of safety. But when he is in, O, the struggling of his soul! Seeing no other visible Church on earth, he remains there. He looks out for a congenial spirit here and there amongst them; and, with his cloak of charity, covers the multitude of sins around him. He covers them, but he feels their weight. They weigh him downward, and were it not for the omnipotence of the arm that supports him, he would sink in despair and die.

Christians ought to be recognizable everywhere whenever they are seen; not in churches only, as these that sing hymns, hear sermons, or pray. So were seen the pharisees of old. But a Christian

should be like the fiery comet, with its brilliant trail always visible in every part of its distant orbit. In the world he should shine just as bright as in the church; letting his "Light so shine before men, that they, seeing their good works, may glorify their Father who is in heaven, in the day of visitation."—Matt. 5: 16; 1 Pet. 2: 12. Indeed, he should be as the apostle expresses it, an "Epistle known and read of all men."—2 Cor. 3: 24. Is this the case? Are they seen and known either in the Church or out of the Church as the lights of the world? Or, are they not stumbling-blocks, over which the world falls into perdition? Follow the Christian of the day, out into the walks of life. Where do you find him? Where money is made; where pleasure is found; where honor is gained; or ease is indulged in. Listen to his conversation. With politicians, all politics; with money-makers, all money-matters; with the world, just what pleases the world; but not a word of Christ, all day long. This seems strange, and it is noticed by the world themselves. They expect better things of Christians. They may laugh with the Christians, and drink with the Christians, they may pass hours with them in all sorts of trifling conversation, but in their hearts they condemn them for their inconsistency. Such familiarity, when the name of Christ is not mentioned, makes the worldling believe that Christ is but an idea of the brain, and not the God they pretend he is. Such Christians *as these* are like the Sirocco, blasting the little

verdure that might be sprouting in the desert of the human heart. The fewer of such Christians, the better for the world!

What! cries one, would you have us to ring the funeral dirge of the Church! No, my friend! I would have you only, sound the trumpet of alarm, long and loud enough to animate those dry bones which think they have life within them. What an army would they make, going on, conquering, and to conquer, till they would make the desert, where their dry bones are lying, blossom as the rose!

Indeed, my friends, you should all be trumpeters in this great cause; all unite; and, if you love the Savior who died for you, manifest it by doing something in his cause.

8. The power of example—Live Christ—"All lively stones"—Much better than preaching. There is an eloquence in example which speaks to the heart of the unconverted louder than a thousand tongues. Indeed, it is like the mighty falls of the Niagara, in a dark still night. By this I do not mean that the power of example alone, will overcome the resistance of corrupt human nature; not, that all will be converted; for, in the hearts of many, is a radical root of evil, too deep to be reached; but, that the example of the godly will do more toward the conversion of sinners, than all the preaching in the world.

So also, in regard to the example of the lukewarm and the ungodly in the Churches. The influence of the *one is like the deleterious miasma that arises*

from low swamps, or damp, deep caves. The atmosphere, to the eye of the casual observer, is not distinguishable from the ordinary air, but its deadly effects are inhaled, and imperceptibly destroys vitality. The influence of the ungodly Christian may be compared to a whirlwind passing over a lawn where the moral virtues are flourishing and expanding their flowers to the air, uprooting, tearing, scattering and destroying. These moral virtues are good; and, were it not for the evil influence of ungodly Christians, they would eventually, in many cases, grow into Christian virtues, and bring forth the fruits of life.

Look out on the world, and what a huge church do we see! Methinks I hear her say, "I sit a queen, and am no widow, and shall see no sorrow."—Rev. 18: 7. O! is this the glorious Church that many have been looking for? "Where the wolf and lamb shall feed together, and the lion shall eat straw like a bullock: and dust shall be the serpent's meat. They shall not hurt, nor destroy in all my holy mountain, saith the Lord,"—Isa. 65: 25; when men "Shall beat their swords into ploughshares, and their spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2: 4.

9. O! heart-rending, the reflection, that the glorious Church spoken of by the prophet is not now to be found, except in the hearts of a few, wandering *in the wilderness*! Is there a more convincing

proof that the existing organizations of churches do not constitute that Church? The war that is now devastating this beautiful continent, is a war of church against church, as well as of Mammon against Mammon. "From whence come wars and fightings among you," (exclaims the apostle,) "Come they not even of your lusts?"—James, 4: 1.

It is all of a piece, and it is all of a consequence, that this state of things exists. The element of war is in the churches, just as the spark is dormant under the ashes. Let a breath of opposition blow upon it, and it is all in a blaze. With such an element, fostered and cherished in the heart, the day will never dawn upon us, "When the wolf and the lamb shall feed together, or the sword be beaten into the ploughshare."

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### CHAPTER III.

1. What must be done? 2. The Tares and the Wheat. The Vine and the Branches. 3. The difference between the Christian Church on the Planet, and on the Earth. 4. Human Infallibility preposterous. 5. Religion distinct from Rites and Ceremonies. 6. The world will wax Worse and Worse till the coming of Christ. The Millennium.

1. ALL is now baptized with the baptism of Christ, however incongruous it may be; and, woe to that man that dare to accuse the Herod of the age, by telling him "It is not lawful for thee to have thy brother's wife," or to kill, or to enslave,



either the bodies or the souls of men; or, it is not lawful for thee, or proper for thee, to do many things which thou dost, with impunity, in consequence of the power thou exercisest over the minds of the people!

O! for the Divine assistance to lead in the developing of this great evil, which is considered a great good. What must be done? exclaims one, trembling with Christian solicitude for the welfare of Zion. Would you have us demolish the Church, and leave off preaching? To these Christian friends, whose love of the Savior thus prompts them to plead for his cause, I would say, Do not demolish the Churches as they are, till you establish one such as it ought to be. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—2 Tim. 4: 2. You may remember what Christ said to his disciples, on a certain occasion, when they complained to him of their seeing "A man casting out devils in his name, who did not follow them, and they forbade him, because he did not follow them. But Jesus said, Forbid him not—For he that is not against us is on our part."—Mark, 9: 38-40. So also, will the love of God now cry out, "Forbid them not!" but teach them the better way. Show the people the better way; and look to God to pour down the Spirit of truth and of light on the universal darkness that prevails.

The apostle, whose prophetic eye scanned the *future of the Church*, has told us that "The time

will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4. And many are the fables now, with which the people are fed.

God's Spirit will move again over the vast chaos that is spread before us, in its own good time, and that time, the prophetic records gives us to believe, is not far distant. We shall then have light.

God works by fixed laws, by cause and effect; not only in the universe of his material power, but in all that pertains to mind, morals, science, and religion—to progress, to improvement, and to happiness.

The elements are now at work for this great reformation, and there will be as mighty a moral deluge, in the impending change, as there was of the deluge of waters in the days of Noah.

Then shall we see the consummation of that beautiful future of a Church not merely nominally Christian, but Christian in its true sense. The various religious denominations now in the world called Christian Churches, are so called, because they teach what they profess to be the Christian doctrines. But the Church spoken of by the prophets, will be a Church constituted Christian, not merely because of its teaching the Christian doctrines, but emphatically, because it is Christian *in its life*; every stone of the temple of which

is a lively stone; and none of them stumbling blocks.

2. It is evident that this glorious Church will never be established on this earth, until a reformation commence, and be carried on till the evils which now exist in the nominal Christian Church, shall be eradicated. There should be no tares in the Church. Let them grow in the world, for there they will grow. Christians are not allowed to injure or pluck out the tares, nor to invoke the fire of heaven to destroy them. It is for them so to cultivate the soil, and to improve the Lord's vineyard which is committed to their care, with such diligence, and, in such a manner, as to prevent as much as possible, the growth of the tares.

We hear it repeated every day, speaking of the Christian Church, that the wheat and tares are to grow together in it, till the harvest; that is, till the end of the world; and, that, consequently, the branches spoken of in the above parable, are not to be cut off till the end of the world.

In the first place, our blessed Lord never said, Let the wheat and the tares grow together in his Church, but "Until the harvest."—Matt. 13: 30. It is said "The seed was sown," not in the Church, but in "The field;" and, that "The field is the world."—Matt. 13: 38. Christ never called his Church the world. By that epithet he always meant the wicked. "I pray not," (says he,) "*for the world*, but for them whom thou hast given me; *for they are thine.*"—John, 17: 9. It is said in

the same chapter, that "The kingdom of heaven is likened unto a man who sowed good seed in his field;" that is, "In the world," and that "The good seed are the children of the kingdom; but the tares are the children of the wicked one;" and that "The enemy who sowed these tares is the devil." Now, the kingdom of heaven is "Likened unto the man who sowed the good seed," because our beneficent Creator, "Not willing that any should perish,"—2 Pet. 3: 9, sows over the whole world, "The good seed of the kingdom."

Our blessed Lord, speaking again of his Church, says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit."—John, 15: 1, 2.

This passage is also distorted from its plain and obvious meaning, in order to retain unworthy members in the Church.

Nothing can be plainer in the world, than that the dead and unfruitful branches spoken of in the passage above quoted, are to be separated or taken away from the vine, not at the end of the world, but as soon as it is discovered that they "Do not bear fruit." Where can you find a husbandman who does not trim his vineyard every year, of its decayed and rotten branches, that is, "Purge it," in order that the vines may bring forth more fruit? And is it to be supposed that our heavenly Father, *the Great Husbandman* of his spiritual vineyard,

would suffer the dead and rotten branches to remain encumbering the vine and preventing it from bringing forth more fruit, as would be the case, if the rotten branches were not cut away?

Moreover, "If a man abide not in me," (continues our blessed Lord,) "he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned." As the language in regard to the vine and its branches, is figurative, we take it according to its figurative meaning. By men gathering the lopped-off branches, and casting them into the fire, is represented the performance of the duty, by the pastors of the flock, or the overseers of Christ's vineyard, of separating these rotten branches from the vine, and casting them into the fire, that is, of dealing with them as the apostle Paul did with the criminal Corinthian, and that was, "To deliver him over unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5: 5. This represents the spiritual burning.

You see that Christ does not say that devils gather the lopped-off branches, which would be the case if those rotten branches were to remain encumbering the vine till the end of the world; but that men gathered them; that is, those who have the oversight and care of the vineyard.

Would it not be a shocking sight to see a flock of innocent sheep and lambs confined in a pen with wolves and swine, during their whole life?

Humanity would recoil at the sight! Now, just so incongruous is it, for Christ's sheep, whom he calls his "Little flock," to be pent up with those who are ready to devour them, and with those whose vices are disgusting and loathsome. O, no! Our good Shepherd never meant that his "Little flock" should be kept in such a pen as that. Let me therefore entreat you with the apostle, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what agreement hath the temple of God with idols? for ye are the temple of the living God. Wherefore, Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—2 Cor. 6: 14–17.

It is given as a reason for not cutting off these dead and unfruitful branches, that the cutting of them off would be their ruin. This, however, does not necessarily follow. When Christ commands, we are not to reason, but to obey, as the apostle did when he delivered the delinquent Corinthian over to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Cor. 5: 5. We may say, with our Lord, that "It is profitable that one of our members should perish, and not that the whole body should be cast into hell."—Matt. 5: 30. Therefore, as the apostle says, "Purge out the old leaven, that ye may be a new lump, as ye are unleavened. *Therefore, let us keep the feast, not with old leaven,*

neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. 5: 7.

3. Our world, says the stranger, resembles yours of the earth in its material formation and in its natural productions. We have the same sun that enlightens and warms your earth, with a few more moons to enlighten us during our long nights. Our planet, like yours, has also to lament that sin is in it. We have the same code of Christian doctrine and morals as you have here; the same Bible; the same blessed Savior; the same promises; and the same destiny. The same Great Sacrifice that was offered up for sin here, reaches also there. All that transpired in relation to the life and death of the Savior, is known there equally well as it is here. We have the same God over all. We are judged by the same law; and the same future awaits us.

But, in regard to the Church, the difference between that, and what is called the Church on this earth, is so great, that no words can fully describe it. I will, however, approximately attempt it.

The Church, whence I came, may be compared to a temple built of precious stones, each stone beautifully polished, and so transparent, although of various hues, that the eye can glance through the whole edifice, and see all that is within at one view. In the midst of this temple there is a light, accompanied with a genial warmth, that pervades

and glows through the whole. The temple is very spacious, large enough to accommodate all who wish to enter. The dome of the temple reaches to the stars; and, when God's praises are sung in it, the angels also unite their voices, and every soul is mingled with the other; the whole seems like heaven and earth united.

The incense of the prayers of the saints who worship there, is seen ascending from all parts of the temple toward heaven. The fragrance thereof is delicious, and spreads itself all around. But the most beautiful, and the most indescribable of all, is the reciprocity of the love that flows and overflows from every heart. It is, indeed, "A spiritual house of lively stones, acceptable to God by Jesus Christ" —1 Pet. 2: 5.

The Church, on the earth, in its corporate capacity, is built of stones of all kinds, rough and smooth combined. Some of them, indeed, are handsomely polished, but being cemented together with the others, the whole forms a mass altogether incompatible with the symmetry and beauty which ought to characterize the temple of God. The stones being generally opaque, they can not be seen through, and those that are transparent are so hedged in with the others, that they can neither shine themselves, nor can their lustre be seen.

In the midst of this temple, there is a lamp burning, but its light is of various colors, and its warmth is hardly felt. It is not a spacious temple, like the temple just described, but, one that is



built according to the builder's limited apprehension of truth. Hence we see many of these temples, each differing from the other in various particulars. There is not that reciprocity, and universality of love, which is felt in the true temple. The love is sectarian, suspicious, and contracted.

I have said, that we have, on our planet, the same code of Christian doctrine and morals as you have on the earth, the same Bible, the same blessed Savior, the same promises, and the same destiny. And, I may add, that the physical organism of man, and his mental faculties, are the same there, as on the earth. Man, from his very nature and constitution is fallible. His judgment varies according to his physiological and phrenological developments. Hence, it necessarily follows, that on mere doctrinal points, there never can be a perfect unanimity. Never, at least, so long as these innate discrepancies remain.

4. Such being the case, the idea of a human infallibility is preposterous. There can be no Pope on a throne, or under a throne. I make these observations to show the irrationality of expecting men to be unanimous on all doctrinal points; and to show the inconsistency of dividing the members of Christ's mystical body, merely because they do not, in all things, believe alike.

I will now lay before you the Christian Church as organized in my own distant home.

As I have said, man there, is naturally the same *as he is here*. But love there, predominates over

every other feeling. Hence, all who are Christians, recognize one another as such; and live together, and worship together, in perfect harmony. What constitutes a Christian, is believing in Christ as he is revealed in the Sacred Scriptures, and doing his will. That is, he is believed to be "God manifest in the flesh."—1 Cor. 3: 16. "Christ the Savior of the world."—John, 4: 42. This is all the doctrine that is necessary for salvation. The caviling about baptism, and election, and grace, and works, and all the other minutiae of sectarian bigotry, is entirely dispensed with. Love, and believe what you choose, is the maxim; for no one that loves God will believe that which will hurt him, or damn him. If the heart is right, the errors of the head are overlooked. "Blessed," (says the Savior,) "are the pure in heart, for they shall see God."—Matt. 5: 8. Read the sermon of our blessed Lord upon the mountain to the multitude that were gathered before him. Not a word of doctrine. All he spake was addressed to the heart. "Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are they who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are they who are persecuted for righteousness. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name's sake. Rejoice and be exceeding glad, for

great is your reward in heaven. Ye shall know men by their fruits," (not by their doctrines, not by the rustling of the leaves of the tree.) "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven."—Matt. 5: 1-7, and 7: 16-21.

We have with us what you would call, here on earth, Episcopalians, Baptists, Methodists, Presbyterians, Quakers, and some others, who, though differing on some doctrinal points, are all united in the essential love.

With us, however, the peculiarities that distinguish sectarians on the earth, are greatly diminished. They are much more concerned in regard to the interior, than they are to the exterior. It is more charity, and less doctrine; more faith and less disputation. Extremes are avoided. This is a consequence of the confidence inspired by the universal Christian deportment of all. They see that others, whose ceremonial of religion, or whose dress, or custom, is not like their own, are just as good Christians as themselves; and hence, those distinguishing peculiarities are not considered of importance; the consequence of which is, a greater uniformity, and more Christian fellowship.

Meetings are held once on Sabbath days for *worship*, and preaching the gospel. The preach-

ing is not so much intended for the members of the Church, as for the people of the world.

As some few of the members of the Church prefer to employ a preacher, and to compensate him for it, they are at liberty to do it. These hold their meetings at a certain hour on the Sabbath, either in the morning, afternoon, or evening. The majority, however, imitate the apostles, and those that preach among them, can say, with Paul, speaking of himself and the rest of the apostles, "We labor, working with our hands."—1 Cor. 4: 12. And, again, in his epistle to the Thessalonians, "Neither did we eat any man's bread for naught; but wrought with labor and travail, night and day, that we might not be chargeable to any of you."—2 Thes. 3: 8.

In all these minor matters there is perfect liberty. "Where the Spirit of the Lord is," (as the apostle says,) "there is liberty."—2 Cor. 3: 17. Not the liberty of sinning, but the liberty of choice, where there is no sin. Those good Christians, full of charity, feel like the apostle Paul, when he said, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him who eateth not, judge him that eateth; for God hath received him. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully *persuaded in his own mind.* Why dost thou judge

thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block in his brother's way. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14: 1-17.

These are the sentiments that actuate the Christians whom I describe. They feel and know that the kingdom of God is not meat and drink, that is, does not consist in outward observances of forms or ceremonies; but, as stated, in righteousness and peace, and joy in the Holy Ghost.

To give you an idea of how hearts are united where charity flows through them, although they may differ in the minors of religion, I would state that although some few of the Christians whom I am describing, prefer to remunerate their preachers for preaching, nevertheless, they cordially frequent those meetings of their brethren where the preaching is free; and the brethren who have free preaching, sometimes are present where the preaching is otherwise. Intellectually, they may be compared to oil and water; but morally, to oil, water, and the alkali of charity; the combination making them homogeneous in their affections, and one in heart.

"God is love."—1 John, 3: 8. Christ's mission was love, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on *him* should not perish but have everlasting life."

John, 3: 16. 'And "By this," (says he,) "shall all men know that ye are my disciples, if ye have love one to another."—John, 13: 35. Love is the life of Christianity. "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. 13: 1, 2.

How vast is the difference between the Christians on this cold earth, and that whence I came! There, love is the uniting bond. Here it is dogmas; or, if you are pleased to have it so, what you call faith. But "Faith, if it hath not works, is dead."—James, 2: 17.

It is this love and union which is the characteristic of the true Christian Church, in accordance with the prayer of our blessed Lord, when he said, addressing himself to his disciples, "Neither pray I for these alone; but for them also who shall believe on me through their word: that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me."—John, 17: 21.

The want of this union and love, and the mere profession of faith, and the practice of external rites, is the reason why the people of the world do not believe that Christ was sent of God, or that God has any more love for them than for the rest of the world.

5. Religion is something entirely distinct from rites and ceremonies, from creeds and from confessions of faith. There is a vitality in religion which pervades the whole life of the true Christian. "They have," (as the apostle exhorts,) "their conversation honest among the Gentiles; who, by seeing their good works, which they shall behold, may glorify God in the day of visitation."—1 Peter, 2: 12.

But now, it is just the contrary. The life of the generality of Christians is so much at variance with what they profess, that the Gentiles, the world, think that religion is a mere delusion; and that its professors make use of it as a cloak for deception. This lamentable state of things is not found among the Christians whence I came. There, every Christian is known by his fruits. Their word and honesty is never doubted. Their kindness and charity extends to all. The carnal mind there, does not stumble over Christians into hell, but falls into it by the weight of its own natural depravity. The truth ever remains, "That many are called, but few are chosen."—Matt. 22: 14. "Because wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat."—Matt. 7: 13. And, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John, 3: 19.

6. Iniquity will abound; because Christ has declared it, and the voice of prophecy reiterates the

declaration, that when he comes to judge the world, "Iniquity shall abound, and the love of many shall wax cold."—Matt. 24: 12. "When the Son of man cometh, shall he find faith on the earth?"—Luke, 18: 8.

There is a very erroneous impression among professors of religion, that universal righteousness is to prevail previous to the Millennium.

They take this idea from the statements made by the prophet Isaiah in the eleventh chapter of his prophecies; where he speaks of the wolf dwelling with the lamb, and that "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 6-9.

The Sacred Scriptures never make contradictory statements. Christ has positively, and very plainly declared, as quoted above, that when he comes to judge the world, that is, at the end of the world as it now is, "Iniquity shall abound." Now, no words of any prophet, must be made to contradict what Christ says.

What the prophets say on this subject, can be understood in two ways. Comparing what the prophet Jeremiah says, in relation to this, with what Isaiah says, their true meaning can more easily be understood. Jeremiah says, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah—I will put my law in their inward parts, and write it in their hearts. And they shall



teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, saith the Lord."—Jer. 31: 31-34.

If the above passages quoted from the prophets, relate to a time previous to Christ's reign on the earth of a thousand years, the meaning is that the promised Messiah, our Lord Jesus Christ, would establish a Church, symbolically called "A holy mountain," where the wolf, that is, the ferocious sinner, would, by the operation of his Holy Spirit, be converted into the innocent lamb, the child of God. "The earth shall be full of the knowledge of the Lord." The truth of Christianity shall be known every where over the earth, but only on that "Holy mountain," that is, in his true Church, would the wolf dwell with the lamb. The knowledge of the truth without obedience to its requirements saves no man. "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matt. 7: 21.

All these predictions, however, may relate to the time during which Christ shall reign with his saints on earth, a thousand years, as related in the twentieth chapter of Revelation.

In regard to this reign of a thousand years with the saints on earth, there seems also, with you, to be much obscurity. With us it is quite clear. By attentively reading the two chapters of Revelation, *preceding* the twentieth, it will be perceived that "*The marriage of the Lamb is come, and his wife*

hath made herself ready."—Rev. 19: 7. That is, the final day of retribution for the saints is arrived. The Church elect, "The Lamb's wife, hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. 19: 7, 8.

"Heaven is now opened, and behold, a white horse; and he that sat on him was called Faithful and True, and in righteousness he does judge and make war. And the armies which were in heaven followed him. And out of his mouth goeth a sharp sword, that with it he should smite the nations."—Rev. 19: 11–15. Here follows the graphic description of the destruction of the wicked from the face of the whole earth. Then follows, in the twentieth chapter, Christ's reign on earth with his saints during a thousand years.

In the preceding chapter it is stated, that all the wicked on the earth, "Were slain with the sword of him that sat upon the horse."—Rev. 20: 19.

At the expiration of the thousand years, during which the servants of God lived and reigned with Christ on the earth, it is said that, "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea."—*Ib.* 20: 8.

Since all the wicked were destroyed previous to *this time, this innumerable multitude, Gog and*

Magog, must be the wicked who had previously been destroyed, raised again to life. So also, those who lived and reigned with Christ, were the righteous who were living on the earth in those times, and "The souls of them who were beheaded for the witness of Jesus, and for the word of God, and who had not worshiped the Beast, neither his Image."—*Ib.* 20: 4. That is, the souls of all the righteous who had lived from Adam to that time.

Immediately after the battle of Gog and Magog, comes the Judgment Day, when John saw the dead, small and great, stand before God—and they were judged out of those things which were written in the books, according to their works.—*Ib.* 20: 13.

After this, comes the "New heaven and the new earth, for the first heaven and the first earth were passed away; and there was no more sea."—*Rev.* 21: 1.

Time now glides off into eternity. "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. I saw no temple there: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did

lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all, by day: for there shall be no night there."—*Ib.* 21: 3-5, 22-25.

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## CHAPTER IV.

1. It is the Heart, not the Head, that God looks at.
2. The contentions and loose Lives of Sectarians one of the chief causes of Infidelity.
3. Contrast between the Planet and the Earth.
4. Manners of the People on the Planet.

1. I have said, that Christians, whence I came, differ in regard to some points, as well as they do here; but there differences in opinion or judgment, do not break the bonds of charity which unite them, and make them one in Christ. In regard to baptism, some hold that it is by water, others that it is a baptism of the spirit, figuratively, of fire. Those who hold to water baptism, differ again in the mode of its administration. Some think that it must be by immersion; others, that sprinkling suffices.

So again, in regard to what is called the Lord's Supper. Some hold that it is an ordinance that was to be transmitted down to the end of time. Others, again, maintain that Christ only meant that *so long as*; or, "as often as,"—1 Cor. 11: 25, the disciples observed the ceremony of the pass-over, they should do it in remembrance of him. *They say that the command to wash one another's*

feet,—John 13: 14, and to anoint with oil,—James 5: 14, seems to be a command much clearer and more positive than any thing that is written in relation to the breaking of the bread, and drinking the wine; and yet those two commands are not at all observed by Christians.

In all these speculative opinions, or, if you please, doctrinal points, which do not include a denial of the fundamental basis of religion, full liberty is allowed.

So, in regard to election or non-election, all are perfectly at liberty, to believe as they choose, and to listen to whom they choose.

The great banner that floats over this Christian Church is charity. Sectarianism lies buried under the pavement of this great temple, and those who enter it, trample it beneath their feet. The eye of those who worship there is not fixed and riveted to the punctilios of doctrine, but elevated heavenward, where love flows over the human family, breathing in soft accents, "Son, give me thy heart."—Prov. 23: 26. On that temple is heard the loud-sounding bell, continually reiterating, "GOD IS LOVE." "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."—1 Cor. 13: 1.

Let us elevate our thoughts beyond the precincts of bigotry, and sectional prejudices, to those glorious exhibitions of divine power that are nightly presented to our view in the starry heavens. Can

you gaze on them, and pass onward through the immensity of space, where worlds beyond worlds unceasingly roll in the vast infinitude, and dream that the God who made and governs them all, is disturbed or affected by the discrepancies of the human understanding, when the heart is right? Nothing can offend that great and glorious Being, but sin. Let the head wander where it will, but let the heart be right, and all is well. Ignorance is an accident, not a vice. God punishes not for accidents, but for wilful culpability, and perversity of heart.

Many a poor papist, and wandering savage, and non-sectarian, will be found in those happy realms of God's love, while the bigoted pharisee in Christian garb, will be banished from his presence. It will then be found, as Christ said, that "Not every one who saith unto me, Lord, Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matt. 7: 21.

2. While touching on this subject of the evils of Sectarianism, I will introduce a few reflections, made by that eminent Christian philosopher, Dick, in his treatise on the General Diffusion of Knowledge. He says, and very truly, that, "The divisions and contentions of Christians have been one of the chief causes of the progress of infidelity. The truth and excellence of our religion can only be exhibited to the world by its effects. And when, instead of love, union and harmony *among its professors*, we behold bitter envyings,

schisms, contentions, and animosities, there appears nothing to allure vicious and unthinking minds to examine its evidences and give it an impartial hearing. 'First, agree among yourselves,' infidels reply, 'and then we will consider the truth and importance of your opinions.' But, what is still worse, it has greatly retarded, and still retards, the universal propagation of Christianity through the world. Besides, in our present mode of propagating the Gospel among the heathen, we are, to a certain extent, sowing the seeds of those unhappy contentions which have so long prevailed among ourselves. And therefore, until the different religious denominations, in this, and other Christian lands, be brought into a more general and harmonious union, we can not expect to behold a rapid and extensive propagation of primitive Christianity throughout the Pagan world.

"Is a metaphysical opinion about the sovereignty of God, and his councils during eternity past, to be obstinately maintained, although the strongest bond of Christian love should thereby be burst asunder? Is the rigid adherence to an opinion, respecting dipping or sprinkling in baptism, or the maintenance of a dogma in reference to the extent of Christ's redemption, under pretense of bearing a testimony in behalf of divine truth, to be considered sufficient to counterbalance the numerous evils which have flowed from a sectarian spirit?

*Can we suppose that He whose law is love, who hath commanded us to 'keep the unity of the*

Spirit in the bond of peace,'—Eph. 4: 3, and who hath declared, again and again, in the most explicit terms, 'By this shall all men know that ye are my disciples, if ye have love one to another.'—John, 13: 35.

"Are we to suppose that He will consider the maintenance of such opinions, under such pretenses as a warrant for the infringement of the law of charity, and the breach of Christian union, or that he sets a higher value on intellectual subtleties and speculative opinions, than on the practical requisitions of his word, and the manifestations of Christian temper and conduct? Whatever is not so clearly revealed in Scripture, that every rational and serious inquirer does not plainly perceive it to be truth or duty, can scarcely be supposed to be of such importance as to warrant the breach of the unity of the Church.

"If we consider the temper and conduct of many of those who are sticklers upon phrases, and zealous about matters of mere form, we shall be convinced how few beneficial, practical effects are the result of a narrow, sectarian spirit. While they appear fired with a holy zeal, lest the purity of divine ordinances should be tainted by unwashed hands, you will sometimes find them immersed in the grossest sensualities and immoralities of conduct. Yea, you will find, in numerous instances, that they scruple not to practice *frauds* in the course of their business, and that you can have less dependence on their promises, than on those of the



men of the world, who make no pretenses to religion."—Dick's General Diffusion of Knowledge, Sec. 10.

The evils, indeed, of Sectarianism are incalculable; Sectarianism, I mean, such as it is on this earth. The brain is sectional, and not uniform; hence, there will necessarily be differences of opinion. But the heart being one, and affected only by sentiment, its affections, when it is operated on by divine impulses, must tend to "The union of the spirit in the bonds of peace."

On that harmonious globe of which I am a happy inhabitant, that, in the human mind, which is necessarily diverse, to wit, the operations of the understanding, is brought into central unity, just like a flock of sheep, pasturing on the verdant meadow, is allured around their shepherd, at the well-known call of his whistle. Christ, our Shepherd, calls his sheep to unity. He allows them, indeed, to pasture at large, in the wide range of the understanding: they may ascend the lofty mountain, perambulate its craggy cliffs, and follow the intricate labyrinths of its woody wilds, but when the whistle of the shepherd is heard, the sheep must come at its call, and browse around his feet in the unity of love. Such are the Christians of my loved land. "The sheep hear his voice, and he goeth before them, and the sheep follow him. A stranger will they not follow, but will flee from him, for they know not the voice of strangers."—*John 10: 4.*

But here, in this wilderness world of yours, the sheep are following strangers. It is, "Lo! here is Christ; or, Lo! he is there."—Matt. 24: 23. Instead of being fed by that Shepherd on the "Bread which cometh down from heaven,"—John 6: 41, and drinking of the water of life, his own pure and unadulterated Word, they listen to "The voice of strangers." Hence, the origin of all the sects. Hence, the tatters and rags of the seamless garment of Christ! The mantle of charity, one, in its wide expansion, like the wings of the hen spread out over her brood, is all torn to shreds, and "Whirled about with every wind of doctrine."—Eph. 4: 14.

3. Your earth, to me, seems like a cold, dark region, where all is bustle, anarchy and blood. Self interest is, apparently, the ruling spring of action. "From whence come wars and fightings amongst you?" (as the apostle asks.) "Come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and can not obtain."—James 4: 1. What a sight is the spectacle now before us, of Mammon against Mammon, and church against church, imbruing their hands in fraternal blood! Such a sight as this is never seen among those Christians of my happy home. They have learned Christ in a school which teaches, not "An eye for an eye, and a tooth for a tooth,"—Levit. 23: 20;—Matt. 5: 38; but they have learned the truth of Him who says, "If thy enemy smite thee on thy

right cheek, turn to him the other also."—Matt. 5: 39.

The wars whence I come, are few, and are on a rapid decrease. But not a Christian is to be found in these wars. It is Mammon against Mammon. The reason that wars there are so seldom, is because, the benign influences of the Christianity of the realm is such, that the spirit of war is neutralized by it. Moreover, such is the weight and preponderance of Christian counsels in legislative enactments, that the spirit of war can hardly be kindled into a flame. When it arises, however, it soon subsides again, for the belligerents see that the advocates of peace enjoy all the advantages, while they who fight, sustain all the injury.

A sweet and unaffected smile sits on the countenance of Christians in my own dear home. Open—frank—unsuspecting. Just as has been described. They are like precious stones, highly polished, all transparent. You read their heart, as letters in a book open before you. Comparing them to a book, they are not like the Christian here, moroccoed, gilded, flowered off on the outside, and labeled with some title, like an epitaph on a tomb-stone, just the contrary of what is true; but they are a book, plain and unadorned exteriorly, but full of charity and truth within. As they appear, such are they. Not wolves in sheep's clothing, but lambs in their genuine simplicity.

Simple as they are—open, frank, generous and kind, among themselves, and kind unto all, yet in

regard to the worldling, whilst being "Harmless as doves, they are as wise as serpents."—Matt. 10: 16. You know the peculiar property of the sensitive plant, is to recoil and shrink up its leaves when touched. Those Christians, compared with the worldling, are like sensitive plants; the moment they come into contact with them, they feel the impression of opposition, contract their openness, where there is danger, and fold themselves up under the protection of caution.

Law-suits there are unknown, of Christian against Christian. All misunderstandings are settled amicably among themselves, through the arbitration of the elders. In fact, there is nothing between them worth disputing about. Although things among them are not all in common, as they once were in the first establishing of the Church, yet no one is allowed to suffer whilst the others are abounding. They act in accordance with the instructions of the apostle, when he says, addressing himself to the Corinthians, "I mean not that other men be eased, and you burdened. But by an equality that your abundance may be a supply for their want; that their abundance may also be a supply for your want; that there may be equality, as it is written, 'He that had gathered much had nothing over; and he that had gathered little, had no lack.'"—2 Cor. 8: 13-15.

Following the pure maxims of the Gospel, those devoted Christians, spontaneously prefer the rural *life in preference to living in crowded cities.* They

have villages, but no cities. The people of the world there generally prefer the city as they do here, although some of the Christians are found in those cities, and some of the worldlings in the country. Not, therefore, living in cities, the whole face of the country is like one continued garden. All there are educated. Not as they are here on earth, superficially, and at random, and many uneducated; but all are well educated in every branch of literature and science. Theology is not taught there in schools, but learnt in every-day life. The consequence of all this is, that the mind is ennobled; its faculties expanded; and its thoughts are so agreeably employed, that nothing mean, or groveling can enter. Hence, when Christians there meet in conversation among themselves, or in the world, ~~they are~~ not like the Christians here, undistinguishable from the non-professor, but are as lights in the world. "Our conversation," (says the apostle,) "is in heaven."—Philip. 3: 20. So is also the conversation of Christians there. O, how they delight in talking of their heavenly home, not only among themselves, but to the multitude around them. "Out of the abundance of the heart the mouth speaketh," says Christ.—Matt. 12: 34. And the psalmist exclaims, "My tongue shall talk of thy righteousness all the day long." Psalm 71: 24. But here, on your earth, judging from the little that we hear from the mouth of Christians, of their heavenly home, or of its righteousness, we *can not but* think that the heart is not abounding

with that which it never gives forth. What would you think of a heavy rain cloud passing over a dry and parched up land, where the vegetation was all drooping, and about to die for want of some of those drops with which the cloud was burdened, and the cloud, supposing it to have intelligence, refusing to part with a single drop? You certainly would condemn it. Well, just such is the case of a Christian passing over the dry and barren soil of the sinner's heart, and refusing him a drop of the water of life to refresh and invigorate his soul. O, such Christianity as this, is the mildew on the harvest-field of grain, that otherwise might be gathered into the garner of the heavenly Husbandman!

I have been some time on the earth, and am sorry to say, that, by the conversation of Christians, I could not distinguish them from the worldling. With us, how different! Christians there, turn every thing towards heaven, as if to ask a benediction. Science raises them up, religion transports them, hope shortens their distance home, and love gives them a foretaste of the joys of heaven.

If one would want to know a Christian here on earth, there would have to be a banner raised over his head, with the inscription, "This is a Christian!" In saying this, all are not included, but the exceptions, comparatively, are few. But Christians, whence I came, are recognized wherever they go. *Just as a comet, passing over a dark sky,*

is seen by all, so, with a long trail of good works "Which do follow them," are these Christians seen also. The comet, in its perihelion, or nearest approach to the sun, receives an accession of heat, and of light from that luminary, much greater than it possessed before; so, with those Christians, they resemble the comet in its perihelion. Their affections, elevated above the earth, and moving around the source and center of all life and light, they shine with the light of their Original, and impart the warmth of their affections wherever they go. "They are known by their fruit."—Matt. 12: 33. But, to what shall we compare the mere nominal Christian? He is like a huge iceberg, floating down from the cold regions of the North, chilling the atmosphere all around him. He is seen by all; loves to be conspicuous, but the coldness of death is felt wherever he passes, and shipwrecks mark his course.

You have public libraries here on earth; books for the people; but the utility of them is much impaired by the frivolous novels which they contain. This novel reading captivates the young mind, especially of females, and the years of the prime of their life is wasted in this pernicious reading. With us it is not so. Not a novel is to be found there in a Christian public library. Hence, during those years which are lost in novel reading, the mind of the young is stored with useful knowledge, and the foundation laid for a cultivated *Christian character*.

So, in relation to amusements. No Christian there ever enters a theater; have no disposition for it. They have Museums on an extensive scale. I have seen your best Museums, and some of them have a fine variety of natural curiosities, and works of art, but are not to be compared with the Christian Museums, such as we have with us. Our Museums, besides a vast collection of natural curiosities and works of art, have also an astronomical Observatory, with telescopes, and all the appliances for exhibiting the wonders of the starry firmament. There are exhibited to all, practically, and experimentally, the sublimities of the science of astronomy. Then, they have the Camera-obscura, on a large scale, where the scenery of nature, both animate and inanimate, is brought through a window of the Museum, and concentrated in the Camera; thus affording a very innocent and pleasant amusement, especially to the young. Microscopes of the highest magnifying power, are also exhibited, where the invisible world of animalculæ is spread out to full view. There is to be found also, in this Museum, optical instruments, and optical experiments of all kinds. Also, interesting experiments in Chemistry, in Electricity, and Magnetism, and in various other branches of science. Paintings of the best artists, are suspended all around, and specimens of Sculpture of the most exquisite touches. When you enter into this Museum, you forget that you are in the world. First of all, you *take your flight upward to the stars.* You see the



astronomer, who manages the telescope, bringing to your view worlds that are lost to the naked eye, in the immeasurable infinitude of space. He weighs them before you, as in a balance, by calculations, as positive of the truth, as if they were weighed by hand, in a pair of scales. He calculates the distance, with as much accuracy as an architect, or geometrician, would measure the height of a steeple. He goes in pursuit of the wandering comet, tells you whither he is going, and how long he will be gone. He takes a peep beyond the confines of our solar universe into an ocean of space blank of stars, and beyond that, he enters again into a system of suns beyond suns, and worlds beyond worlds, till the telescopic power is lost in infinitude. Doubtless, could the telescopic observations be made by a transfer of its penetrating power to the farthest globe of the most remote stellar system, and the eye again be directed onward, it would be found, that the same multiplicity of worlds would loom up to the admiration of the astonished beholder. Well might the gazer on these wonders cry out, with "Those that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, who stood on the sea of glass, having the harps of God. Great and marvelous are thy works, Lord God Almighty!" —Rev. 15: 2.

"When God laid the foundations of the earth, the morning stars sang together, and the sons of *God* shouted for joy."—Job. 38: 4-7. How much

more should the sons of God now shout, and every Christian sing for joy, when God has taught the human mind, by the aid of science, to fabricate instruments wherewith to behold, not only the foundation of the earth, but the stupendous fabric of the universe. By the aid of the telescope, it is seen, that all the heavenly bodies revolve not only on their own axis, but around some other center; ~~system~~ revolving around system, and the whole, around ~~some~~ center unknown and undefined. May not that center be God himself, the Architect of the wondrous whole; a center, not a point, a power, infinite in ascending and infinite in descending, in whose all-seeing eye, the tiniest animalculæ stand out in all the proportions of the universe? Around this Great Center, all creation is revolving in obedience to his will, and uniting with the morning stars and the sons of God, in shouting together, the praises of their Great Original.

Such are some of the public amusements, in that blessed Christian land. Science, in enlightening and ennobling the mind, dispels the mists of ignorance and Sectarianism, and unites the hearts in brotherly love. Their conception of the Deity is such, that they can not conceive him in any other light than that "God is love,"—1 John, 4: 8, and not with a sectarian eye, as a Being setting snares to entrap his creatures, or requiring anything else of them but the homage of the heart. His Word is their word—His will is their will—neither does

He speak to his children a language they do not understand.

The topics of conversation among Christians, and between Christians and the people of the world, here on the earth, is strikingly in contrast with what is passing with us.

Here, on the earth, no one can distinguish a Christian in conversation, from a worldling. The man of the world being, generally, loquacious, leads in conversation, and the Christian follows. The conversation, of course, is never of heaven or heavenly things, but of whatever comes uppermost in the mind. Most minds being but superficially cultivated, and the affections centered on the world and things of sense, their conversation is neither edifying nor instructive. But with us, in our Christian world, the conversation of Christians is heavenly. Not that they are always talking on heavenly subjects directly, but when they speak, it is edifying, instructive, or useful. They feel that "They are strangers and pilgrims on the earth."—Heb. 11: 13. That here "They have no continuing city, but they seek one to come."—Heb. 13: 14.

What would you think of travelers passing through a desert, homeward bound, to a home where they have their families, and friends, and all the conveniencies and enjoyments of life, who, nevertheless, never said a word about that home? It would be thought very inconsistent and strange, indeed. How much more inconsistent then, for

Christians not to delight in talking of their home, a "Home not made with hands, eternal in the heavens," the glories whereof, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

It must be admitted that some allowance is to be made, in this respect, between the Christians I describe and those on the earth. Here, the mind, compared to that of my beloved country, is like a wilderness. Here, on the earth, the true Christian, of a cultivated mind, in his intercourse with other Christians, not thus favored, can not enjoy the same mutual expansion of thought, and that varied exaltation of mentality and contemplation which is enjoyed by the highly cultivated minds of those Christians just described. Christians, therefore, on the earth, whose minds are cultivated, have to bear the cross, incident to the consequences of the uncultivated state of the minds of their brethren, "Charity beareth all things."

The mind, being thus uncultivated, is a great hindrance to Christian enjoyment. Hence it is, that Christians here, are often at a loss for conversation. Silence is good, and advantageous, but perpetual silence is not only a loss to the community, but contrary to the end of our creation. The cultivation of the mind is an important Christian duty.

4. Let me introduce you to some of our Christian society in that remote planet. We can reach it in thought; well, let us take our bodies with our thoughts, and here we are at home. We will

knock at the first door we come to. Mrs. Affability opens the door and introduces us to her family. What lively expression of the eye! How sweet is their voice! Happiness is in their countenances, and joy in their eyes! The parlor is hung around with beautiful paintings. The furniture is all appropriate and genteel. Nothing for mere show; but all for convenience and utility. Walk into the adjacent rooms. Here you see a sewing machine. There a room for various experiments in mechanics, in chemistry, and in other branches of science. There a studio with a well selected private library; a large table in the middle, with instruments for mathematical calculations; canvass, paper, drawing and painting utensils, etc.

Here come some friends on a social visit. Let us seat ourselves, and listen to them. How do you do, dear friends? I am pleased to see you. Take a seat. These are strangers from a distant country. I perceive they are strangers in one sense, but, if I mistake not, they speak the same language with ourselves, the language of Canaan. Friends, we reciprocate your kind feeling, and we assure you that that is the language congenial to us. Shall we take a little stroll in the garden? With pleasure! What a delightful fragrance! I distinguish the scent of the lily, the rose, the violet, the chamomile, and the wormwood, and various other flowers. They all seem to be praising God, and those various odors is the incense of their praises. The lily, the emblem of purity, has a peculiarly de-

lightful odor; that of the rose is also pleasant; the violet just as agreeable. The chamomile, emblematic of humility, the more it is trod upon the faster it grows, and the more the incense of its praise is diffused. The wormwood, indicative of bitterness of soul, emits the fragrance adapted to its condition, and all, and every plant of every kind, send up their silent orisons of praise to him who made them. Do you hear those little bees, humming from flower to flower, mingling their wingy songs of praise with the fragrance of the flowers they visit? What a language! the language of inarticulate sound, and the language of flowers! — the language of motion, and the language of silence! Friends! let us pray, and for a few short moments mingle our aspirations with the worship of the flowers and the bees—How beautiful is the weather! how lovely is the sky! When it looks so clear I sometimes fancy I can take a peep beyond those unnumbered worlds into our own promised home. I seem to see the dear friends who have gone before us, at times pouring out their souls in adoration, around God's throne, and then again, winging their way out on missions of love to distant worlds; some of them directing their course to our sin-polluted world, to "Encamp about the saints, and protect them from danger."—Pslm. 34: 7, others, taking their flight off beyond the reach of the comet's range, and beyond the distance that thought can grasp; some, venturing on to worlds just issued into birth, for it can hardly be

supposed that Omnipotence ever ceases to create, since love is unbounded, and infinite in its expansion.\* "God is love;"—1 John, 4: 8, and God is infinite; and infinitude never can be filled; the consequence, therefore, seems irresistible, that creation never will cease.

What a God have we! and "What is man, that thou art mindful of him?"—Pslm. 8: 4. Why, the weather is clouding, all of a sudden! Did you

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\* In the book of Genesis we read, that, "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Gen. 2: 2.

In the first verse of the first chapter of the same book, it is said, "In the beginning God created the heaven and the earth."

"In the beginning." When that beginning was is not stated. "The earth was without form, and void; and darkness was upon the face of the deep."

We find the same expression, "In the beginning," in the Gospel of John, first chapter and first verse. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt amongst us."—John, 1: 14.

The Word which was made flesh, in our Lord Jesus Christ, was eternal, because "The Word was God."—John 1: 1.

In the beginning, therefore, in eternity, signifies that, before which, nothing was but God himself. Or, in other words, it signifies that God, absolutely is, the Great "I am."—Exod. 3: 14. And more definitely still, it signifies, and expresses, the state and condition of matter previous to the visible creation of the universe. Compare eternity with the body of the sun, and matter with his rays, and you have it as near as comparison can give it.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made."—Gen. 2: 2. This expression of resting is figurative, as God is never fatigued, and signifies no more than that God had finished his work, so far as related to the earth, and all the heavenly host which had previously been created.

hear that clap of thunder? and see that flash of lightning? We did, and it reminded us of the Day of Judgment, "When God shall shake, not the earth only, but also heaven."—Heb. 12: 26. Of that Day, in which "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up."—2 Pet. 3: 10. We thought then, "If the righteous scarcely be saved, where shall the ungodly, and the sinner appear?"—1 Pet. 4: 18.

The rain pours down copiously. Let us step in under this canopy. So does our beneficent Creator shower down his blessings on the whole human family. But what a difference! On some, it is like the rain falling on a rock, or on the desert sand. No tears of contrition from the stony heart, and no fruit from the barren soil.

Whence comes this rain? From the clouds. Whence come the clouds? From the earth, lakes, rivers, seas, and oceans. All these waters disembody themselves into the ocean. From the ocean they are again attracted by the sun, and are formed into clouds. Hence, the ocean is the origin of the clouds and of the rain.

Whence comes man? He comes from the ocean of God's immensity; drawn from that ocean, by the rays of Divine love, he is raised and exalted to be but "A little lower than the angels; and has been crowned with glory and honor."—Pslm. 8: 5. Like the rain cloud, his mission is to pass over the



earth, and to irrigate the dry and parched soil of the sinner's heart, and the garden of the Lord's vineyard; and then, bear on its bosom, in the swelling river, the rich treasures of redeeming grace, flowing sweetly down into the ocean of God's love.

God is the origin of all, but the sinner is like those waters that run under the earth, in dark, deep caverns. Nothing flourishes on the borders of their zig-zag streams. Nothing is found there but bats, vermin, and fish without eyes. All is darkness and horror; and nothing is heard but the hoarse rumbling of the water and its lonely echo. These dark, deep caverns are the recesses of the human heart, unenlightened by God's grace. Those fish without eyes, is man's depraved reason; and those bats and vermin, are his sins.

The rain is over. Let us return. In come the children, just from school. Well, children: To-day, our lessons were on astronomy, and entomology. We have been carried up to the starry heavens, and, wandering among the stars, have been lost in wonder and admiration at the great display of wisdom and power which we there saw. Mother! you have often spoken to us of the goodness and the greatness of God, but never have we had such a view of his wonderful power opened unto us until now. Then again, in the study of entomology, or the history of insects, and especially of those exhibited to us through the microscope, we have again been overwhelmed with wonder. Why! the world of animalculæ and living beings, beyond the

reach of our eyes, unaided by the microscope, appears to be as vast and unfathomable as the universe above us. There, the telescope is lost in infinity, far above our gaze, and here the microscope is lost in the same infinity far beneath us. O, mother! what is God? Do you think of God, dear children, often throughout the day. Yes, mother, we think of him, and feel that he is always with us, just as the air that is around us. When the sun shines upon us, it seems as if every ray was an eye of God. We read in the Bible that "It is in him that we live, move, and have our being,"—Acts, 17: 28, and that is the way we feel. You would not, then, willingly offend God? No, mother, not for all the world. We saw two boys, the other day, in the road, who appeared to be coming from the city, swearing. We went up to them, and talked to them, and told them how very wrong it was to swear. We talked to them till tears came in their eyes, and they promised us they would swear no more. On leaving them we gave them each a tract, which they said they would read, and they thanked us for them. You did well, my sons. Walk into the veranda, and you will find some fruit for you there.

We now took our leave of this interesting family, and returned again to the earth. You have now seen, my friends, something of the fruits of Christianity where it is practiced in its genuine simplicity, untrammelled with Sectarianism. There we see that the mind of Christians is always elevated

toward heaven, just as it was in the days of the apostles. "Our conversation," (says Paul,) "is in heaven, from whence also we look for the Savior, the Lord Jesus Christ."—Philip. 3: 20. We saw how readily they made the ordinary scenes, and occurrences of life subservient to the end of their creation, by elevating their thoughts toward heaven, and exciting their affections. Their children, too, as we see, had imbibed from their parents the same Christian feelings, and even had become little missionaries, preaching as they came from school, to the impenitent children they met on the way.

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## CHAPTER V.

1. Return of the Visitor from the Planet to the Earth. 2. The Signs of Christ's Coming. 3. The fiery Trial. 4. Comfort for the Saints.

MUST we now, driven out from this garden of Eden, which we have visited, wander, like our first parents, over the face of this earth, where the light of the sun shines only like the moon? God said, "Let there be light, and there was light," when all was universal darkness. So, now, the "Light still shineth, but the darkness comprehendeth it not." Where its beams fall on the good soil of the heart, it causes it to bring forth fruit, but where the soil is generally overrun with the weeds of error, the rays of truth can hardly reach it.

When the moon passes over the earth in a certain point of her orbit, the earth is darkened by her shadow; so, likewise, the professed Christian, who ought to reflect his light like the moon on to the earth, darkens it by the shadow of his example, so contrary to the light that is expected from him. It may be said of these, as the prophet formerly said concerning Israel, "Thou hast multiplied the nation, and not increased the joy."—Isa. 9: 3. Such moons passing over the earth, would also multiply the nation, but not increase the joy.

We will grope our way along through this modern Christendom, by the aid of the light of the Sun of righteousness, shining down upon the earth through the interstices of the dark spots shadowed by the moons of mere Christian profession, and trace out the state of Christianity just as it is.

Our visitor, now our guide, proceeds on to examine more particularly the reasons of the difference in the state of religion between the two worlds, that of the earth, and that of his own distant home.

He perceives at once, that the darkness that is spread over Christendom comes from the shadow of the Beast and his Image; that is, from the principle of the infallibility of human authority, seated on the throne. In the Beast, one wants to teach the whole; in the Image, many want to teach. One, arrogantly proclaims his infallibility, and "Sitteth in the temple of God, showing himself that he is God."—2 Thes. 2: 4. "The other does not,

dogmatically, claim this title, but his actions are such, that it is almost equivalent to it; so much so, that Sectarianism is considered of more importance than "The unity of the Spirit in the bonds of peace;" hence it is, that the seamless garment of Christ is torn into shivers, and each one takes a piece, crying out, "Lo, here is Christ, and lo, he is there."—Matt. 24: 23.

The shadow of Sectarianism, and the bewilderment it casts over the human mind, is fully paramount to the evils of the doctrine of human infallibility. As the votaries of infallibility, as a whole, are kept in historical ignorance, as well as in ignorance of the Word of God, they are less liable to skepticism, and are more easily kept in the inclosure which holds them. But Sectarianism, while it opens the Book to all, and forbids not the cultivation of the mind, still says, each standing in his own corner, "Lo, here is Christ!"—Matt. 24: 23. The passer-by, seeing so many signs up, and knowing there is but one way, begins to think that these sign-boards are but "Cunningly devised fables,"—2 Pet. 1: 16; and he passes off into the "Broad way, which leads to destruction."—Matt. 7: 13.

If the churches here were truly what they profess to be, why is it that many of the members thereof, associate themselves in what is called Freemasonry and Odd-Fellowship? In these associations *the members* are pledged to mutual hospitality; to *assist one another in need*; and to administer to

the necessities of the families of their deceased brethren. These are all Christian virtues. Now, the bare fact of their forming these associations is a certain evidence that those virtues are not found in the churches to which they belong.

The churches here, on earth, instead of leading the world, follow the world. They follow it in its love of riches; in its display of vanity, in its vain, expensive, and ever-varying fashions; in its war spirit; and, where the evil of slavery is allowed, in buying and selling "Slaves, and the souls of men." —Rev. 18: 13.

With us, in our true Christian land, Christians have no need of organizing other associations for the sake of finding hospitality and relief in their wants, or for protection of their families after their death. It is all found in the Church; hence you find no Christians there in any such associations, because they are not needed.

We have few men of great wealth, and the poor are well provided for. All have a sufficiency; because the liberality and the generosity of those men prosperous in business, supplies the deficiency, of the others. No such thing as fashion is known among them. The world does all the fighting; and little fighting is done; because, as I have before said, the benign influence of Christianity is such, that the spirit of war is neutralized by it; and the Christian preponderance in the national councils is such, that the spirit of war can hardly be *kindled into a flame*. — No Christian there traffics

in human flesh. All are free, both in the Church, and in the world.

2. I perceive, my friend, that here the world is in the church, and the true Church is in the wilderness. Christians on the earth are now, evidently, living in those times spoken of by the Savior, when he was asked by his disciples, "What shall be the sign of thy coming, and of the end of the world?"—Matt. 24: 3. The answer of their Lord was, that in the "Beginning of the sorrows," which he was about to describe, "They shall deliver you up to be afflicted, and shall kill you, and ye shall be hated of all men for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Matt. 14: 8-14.

In this chapter, our blessed Lord points out to us, when will be the end of the world. It is after the "Gospel shall have been preached for a witness unto all nations; and then shall the end come."

The end, then, must be near. The Gospel has now morally been preached, as a witness, to almost the whole world. The gates of China and Japan, the only parts of the world where the Gospel has not been preached, are now thrown open to its missionaries, and the glad tidings of salvation

through Christ, is now being proclaimed over the length and breadth of the land.

Is not the end then near? But the "Coming of the Son of man," (as Christ said,) "shall be as it was in the days of Noah. For, as in the days that were before the flood, they were eating and drinking, marrying, and given in marriage, unto the day that Noah entered into the ark; and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be."—Matt. 24: 37-39.

It is true that, "Of that day and hour knoweth no man." The precise day, or the precise year, no man knoweth; but Christ has said, that when "This Gospel of the kingdom shall be preached in all the world—then shall the end come." The end must, therefore, be near. The times we live in also marks the end as near. "Think ye when the Son of man cometh," (said the blessed Lord,) "he shall find faith on the earth?"—Luke, 18: 8.

Christ has forewarned us that "Many would come in his name, saying, I am Christ; and shall deceive many."—Matt. 24: 5. It is not the preaching of Christ, but the doing of his will, that characterizes his true followers. "Show me thy faith," (says the apostle,) "without thy works, and I will show thee my faith by my works."—James, 2: 18. Where, now, and by whom, on the earth, is his blessed will done? Is it his will that brother should imbrue his hand in the blood of brother? Is it his will that man should enslave his fellow-



man, and buy and sell him as a piece of merchandise? Are not these the false prophets, spoken of by Christ, when he said, "Many false prophets shall arise, and shall deceive many."—Matt. 24: 11; who not only preach and teach that brother may kill brother, and brother enslave brother; but who actually take the sword and lead the warriors on to battle, and take the chain and rivet it to their brother's feet? If these are not false prophets, where are we to look for them? Are not all these signs indicative that the time is near when it may be said: "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still."—Rev. 22: 11.

As it was, therefore, in the days of Noah, before the flood, so also is it now, in the pre-millennial darkness, before "The Earth and the works that are therein shall be burned up."—2 Pet. 3: 10.

We read that "God looked upon the earth," (in the days of Noah,) "and behold, it was corrupt. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them with the earth."—Gen. 6: 12.

The earth was then destroyed, because "It was corrupt," and the evidence of that corruption was, that "The earth was filled with violence." Look at the state of the earth now! Is it not filled with violence? And is not its being filled with violence, *an evidence* of its corruption now, as well as it *was in the days of Noah*? God is not a partial

God. If he destroyed the earth then, for those reasons, he will destroy it now, for the same reasons.

What more violent, than the "Wars and rumors of wars," that are now on the earth? Look at China, the most populous empire in the world, now and for a long time past, being desolated by a civil war the most sanguinary and cruel that has ever been known. Look, too, at our own native land, one million in arms, fighting, burning, and desolating the country. The world, indeed, is a great battle-field, and violence is in every quarter of it. But the saddest picture of the whole, is to see those who call themselves ministers of the "Prince of Peace," at the head of the battle; those whose mission it is to proclaim "Peace on earth," to hear them sounding the bugle on the battle-field of blood! "We do not wrestle," (says Paul,) "against flesh and blood—but against spiritual wickedness in high places."—Eph. 6: 12. And, again, "The weapons of our warfare are not carnal."—2 Cor. 10: 4. The sword that he used, was "The sword of the Spirit, which is the Word of God, praying always with all prayer and supplication in the Spirit."—Eph. 6: 17, 18. They remembered what Christ had told them, that, "All they who take the sword, shall perish with the sword,"—Matt. 26: 52; and that, as "Wars come of lust," as the apostle James assures us, James, 4: 1, they, as ministers of a pure and holy Gospel, could not *participate in them.*

3. I have said that the darkness is horrible through which the soul has to pass, whom God elevates, and unites with his own essential purity. There are three heavens. Paul was caught up to the third one.—2 Cor. 12: 2. Such was his transport, that he knew not whether he was in the body, or out of the body. "There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also in the resurrection of the dead."—1 Cor. 15: 41.

An entrance into the kingdom of heaven, to all whose names are written in the Lamb's Book of Life, will, to them, be an event unspeakable, and full of glory. In the first heaven, their glory and their joy will be that, comparable to the glory of the stars. In the second heaven, that, comparable to the moon. And in the third heaven, the glory will exceed that of the first and second heavens, as the glory of the sun surpasses that of the moon or stars. O! fellow Christians, whose eyes, wet with tears, are looking to that distant home, in pleasing anticipations of soon resting from your labors; of soon entering into those blissful realms, where "God shall wipe away all tears from your eyes," be not dismayed at the fiery trial which is to try you; but, with the apostle, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith, worketh patience."—James, 1: 2.

Console yourselves also with this thought, That

the more your trials here are severe, if borne with patience, the brighter will be your crown. If you are to enter into the third heaven, you will proportionally have to suffer "The furnace to be heated seven times hotter," that every particle of dross may be burned out in the fire of God's justice.

Cast your eyes over the Sacred Records, and you will find that all God's children have had to suffer; and the more faithful they have been, the greater have been their suffering. "O, Lord!" (exclaimed David,) "thou feedest thy people with the bread of tears, and givest them tears to drink in adundance." —Pslm. 80: 5.

Many, indeed, think it strange concerning this fiery trial which is to try them; and wonder why they are chastised more than others. Two reasons may be assigned. One, they may have committed greater sins; may have been longer in rebellion against God; or, if not so, then God, in his wisdom, and in the exercise of his Sovereign will, deals with them as the stone polisher does with the slab of marble. There it is, lying on the table before him, with his sand, and his water, and the muller to rub and polish it, till all its variegated beauty is brought on to the surface. The more it is rubbed, and abraded, the higher is the polish. This comparison is applicable, in some respects, and indeed, beautifully so in every respect, if well understood. The beauty of the marble lies latent under its rough exterior. So also man, created "In the image and likeness of God,"—Gen. 1: 26, was

originally beautiful, and perfect. "God saw every thing that he had made, and behold, it was very good."—Gen. 1: 31.

But, O, in the long lapse of ages, what incrustations of sin have accumulated to hide and cover that beautiful image! O, Eve! why didst thou touch that fruit? It gave thee the knowledge of good and evil, but brought death into the world, and all our woe. There grew the tree of life, and hadst thou not eaten of the forbidden fruit, we should have lived forever in an earthly paradise, which is now changed into a desert that leads us to the gates of death.

Nothing more poignant to the soul can be conceived, than being betrayed by the kiss of a bosom friend. The persecutions of open enemies is not to be compared to it. The shafts of these may be parried off, but in the smile of a friend, who can expect the point of a dagger? To these bleeding hearts let me say, you are highly honored in thus being betrayed, as was your Lord and Master. And you will be still more honored, should you be called to "Drink, indeed, of his cup, and to be baptized with the baptism that he was baptized with." "Then all his disciples forsook him." Do you complain of your friends forsaking you? Rejoice at the resemblance! Some of you are yet to be bound, and to be led away to the governor, to be tried and condemned. In this land of religious liberty, you will not be bound as your Savior was, with cords, but you will be bound by false accu-

sations, by lies, and perjuries, and by these you will be condemned. You will not be nailed to a cross, the laws forbid it. "But they will put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doth God service."—John 16: 2.

All this is to drink of the cup that your Savior drank of, and to be baptized with the baptism that he was baptized with. Take courage, then, my fellow-sufferers. Look through the tears that swell in your eyes, beyond those "Pearly gates," where God shall wipe away all your tears, and smile upon you forever. Remember, with Paul, that "Here, we have no continuing city, but we look for one, whose builder and maker is God."—Heb. 11: 10.

You feel as if you were carrying the cross alone, unnoticed and unpitied; but it is not so. Many are carrying crosses heavy as your own. Bear them awhile, and you will find them to become lighter and lighter. Christ teaches those that are under the cross, and when they become "Meek and lowly in heart, they find rest to their souls."—Matt. 11: 29. "Paul bore in his body the marks of the Lord Jesus,"—Gal. 6: 17, and he says, that "They who are Christ's have crucified the flesh, with the affections and lusts."—Gal. 5: 24. All, therefore, who are Christ's must crucify the flesh, with the affections and lusts, and this is what Paul meant when he said, "He bore in his body the marks of the Lord Jesus."—Gal. 6: 17. Transgressors, like their first parents, "Sew fig-leaves together to hide

their nakedness," but when they are born again by the operation of the Spirit of God upon their hearts, they have no further need of fig-leaves. They are not afraid of appearing before God just as they are. O, how many fig-leaves are now sewed together, to hide the nakedness of sin, both from the eyes of God and of man! But the day is coming when all will have to stand before the Judgment-Seat of Christ, just as they are! Those that die, with the fig-leaves of deception covering their nakedness, will also appear before God with those leaves, to their shame and condemnation. "God is not mocked; for whatsoever a man soweth, that shall he reap."—Gal. 6: 7.

4. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. 40: 1.

To you, therefore, would I speak comfortably, who are "Receiving of God, double for all your sins." Sin is expiated only by suffering. First, by Christ, our Lord, as the great sacrifice for sin, and by all his followers. With Peter, therefore, I would say unto you, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4: 13. "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised

thereby; wherefore, lift up the hands which hang down, and the feeble knees."—Heb. 12: 11. Hold on a while longer, till "The silver cord be loosed, and the golden bowl be broken; till the dust shall return to the dust, and the spirit unto God who gave it." Hold on, till "The pearly gates" are opened, and you hear the welcome salutation, "Well done! good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—Matt. 25: 21. And what an entrance! and what a joy! "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the Church of the first-born, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. 12: 22-24. Amongst that innumerable company of angels will be those "Who encamped round about you," when the "Arrow was flying by day, and the terror by night, when the pestilence was walking in darkness, and destruction wasting at noon-day, when a thousand were falling at your side, and ten thousand at your right hand."—Pslm. 34: 7, and 91: 5-7.

These striking expressions of the psalmist do not signify that the arrows of the wicked shall not pierce the righteous, that the terror by night shall not affect him, nor that the destruction by day shall



not overtake him, since Christ himself was "Pierced with a spear," was "Betrayed in the night," and "Crucified at noon-day!" The meaning is, that the arrow, the terror, the pestilence, and the destruction directed by Satan and his auxiliaries, shall not prevail against the righteous to cause him to sin. "With thine eye shalt thou see the reward of the wicked, for ten thousand of them shall fall at thy right hand, but it shall not come nigh unto thee, because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, there shall no evil befall thee, for he shall give his angels charge over thee, to keep thee in all thy ways."—Palm. 91: 8-11.

You may be unknown and unpitied by a hard-hearted world, where "All seek their own, not the things which are Jesus Christ's;"—Phil. 2: 21, but your "Names are written in the Lamb's book of life," and "Every hair on your head is numbered." "You are of more value than many sparrows;" and, when your persecutors "Are weighed in the balances, and are found wanting,"—Dan. 5: 27, you will hear the welcome salutation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

Look a short distance beyond; when a few more years, days, or moments, shall have rolled around, and brought you to the confines of eternity! Standing there on the threshold of an endless life, and about bidding farewell to time, what rapturous de-

light will fill your soul when eternity shall open to your view, and the hidden wonders of the power, wisdom, and the love of God shall be spread out before you! The outer man may weep, while the inner man rejoices; just as on a summer day, the rain may fall, while the sun is shining; but when you have laid aside the tabernacle of clay, which is the natural body, you shall arise from death in your spiritual body. "There is a natural body, and there is a spiritual body."—1 Cor. 15: 44. That spiritual body, with the rapidity of thought, when disengaged from the natural body, will leave behind, forever, all its tears and sorrows, and sing triumphantly around God's throne, the praises of him who "Washed them, and redeemed them in his own blood."—Rev. 1: 5.

Now, my fellow-sufferers, let me commend you to the grace of God, and to the Word of his power. When the storm rages, hide yourselves in the wounds of Jesus, and there wait for his salvation. You will not have to wait long,

"Before death's toll, whose restless iron tongue  
Calls daily for his millions at a meal,"

will call for you.

To the crumbs that I have been offering unto "Those who are hungering and thirsting after righteousness," I will add a few drops of consolation from some of the fountains of truth in the Holy Scriptures, which, to them, perhaps, have been sealed to the present day. Some of the sub-

limest truths in that Sacred Record, still remain there hidden and closed to the generality of the professors of religion, just as much as if the lids of the Sacred Volume had never been opened.

For instance, let any two sectarian churches, or even any two of their members, be questioned in regard to the resurrection of the dead, and it will be found that, in the detail, no two believe alike. They will tell you that, at the Judgment Day the dead will rise in the same natural bodies in which they lived. In this, they may be said to be unanimous. But this is not the truth; inasmuch as they do not rise in the same bodies. But enter into details, and it will be found that the discrepancies of belief on that subject, are universal.

So, also, in regard to the doctrine of Christian perfection, few understand it; and it is pretty generally denied entirely.

In regard to other important truths, Sectarianism is equally in obscurity.

I will now lay before my readers some of the truths to which I allude; and I trust that the exposition I shall give, will be such, as to convince them of the truth which I assert.

## DISSERTATIONS.

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### CHRISTIAN PERFECTION.

THE expression, "A perfect man," in Scripture, does not relate to a perfection such as that of God, but to a perfection, signifying uprightness, and sincerity, and unblamableness in the course of life; one who corresponds to the grace of God in a pre-eminent degree.

To such a perfection as this, by the grace of God, we may attain. Whatever God commands is attainable; since he lays no obligation on us, which, by his grace, we can not perform. "Be ye perfect," (says our blessed Lord,) "even as\* your Father who is in heaven, is perfect."—Matt 5: 48.

"There was a man in the land of Uz, whose name was Job; and that man was *perfect* and upright, and one that feared God, and eschewed evil."—Job, 1: 1. Such was the description of Job's character, given by an inspired writer. Job, speaking of himself, says, "If I justify myself, mine own

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\* *ὅτι*—Even as, or almost, nearly. The expression signifies that we should become as perfect as human nature can possibly be made.

mouth shall condemn me. If I say I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life."—Job, 9: 20.

By comparing these two passages, we see that a state of perfection may be attained in the present life, inasmuch as *Job was perfect*.

In speaking of himself, Job's humility forbade him to think, or to speak of himself as being perfect. Had he declared himself perfect, it would have been an evidence that he was not perfect; because such a declaration, coming from himself, would have shown the want of humility; and hence, the want of one of the virtues of godliness or perfection, "For, not he that commendeth himself, is approved, but whom the Lord commendeth."—2 Cor. 10: 18. With the prophet Isaiah, we may also exclaim, "Who is blind as he that is perfect?"—Isa. 42: 19, that is, who thinks he is perfect.

"Mark the perfect man," (says David,) "his end is peace."—Pslm. 64: 4.

"Noah was a just man, and perfect in his generations, and Noah walked with God."—Gen. 6: 9.

David also was a perfect man. "God," (says he,) "is my strength and power, and he maketh my way perfect."—2 Sam. 22: 33.

David was not always a perfect man. Perfection is the reward of great labor, of fervent prayers, of long endurance under the cross. David was severely scourged for his sins; but before he died, and probably, before he wrote his inimitable Psalms, he

had arrived at that state where "His way was made perfect." He does not attribute anything to himself. He says that "God is his strength and his power." He did not say, I am a perfect man, but "His way was made perfect." Two very different expressions. His way was made perfect, and he walked in that way, sweetly attracted and drawn into that way, and delighted in that way, by the smiles of a benignant God, reconciled to the repentant sinner, through the blood of the everlasting covenant, in Christ Jesus our Lord. He heard the voice of Christ, saying, as it does unto all, "This is the way; walk ye in it."—Isa. 30: 21.

When Job says, "Though I were perfect, yet would I not know my soul; I would despise my life," he clearly intimates that a state of perfection may be arrived at in this life. His humility exhibits itself when he says, "Yet would I not know my soul," that is, he would not know that he was perfect: he would not feel himself perfect. He would not say he was perfect, much less boast of it.

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we *have not* sinned, we make him a liar, and his word is not in us."—1 John, 1: 8.

This alludes to sin before conversion. Then, *all are sinners*. "The wicked are estranged from the womb."—Psalm. 58: 3. But, after conversion, those sins are washed away, "They are cleansed

from all unrighteousness;" and, being cleansed, it is certainly expected of them that they remain clean; and, that they should not be like the "Sow that was washed, return to her wallowing in the mire."—2 Pet. 2: 22. The apostle says, "For if, after they have escaped from the pollution of the world, through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them, not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."—2 Pet. 2: 21. Christ came to save sinners *from* their sins, not to save them in their sins; as the Scriptures abundantly show. The apostle says, "Whosoever abideth in God sinneth not. Whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous even as he (God) is righteous. Whosoever is born of God doth *not* commit sin, for his seed remaineth in him, and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil."—1 John, 3: 7-10.

Our blessed Lord says, "Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth

good fruit. Wherefore, by their fruits ye shall know them."—Matt. 7: 16–20. "If any man see his brother sin a sin which is not unto death," (says the apostle John,) "he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say he shall pray for it. All unrighteousness is sin, and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not."—John, 5: 16–18.

Here we see there is a distinction of sin; one, not unto death, the other, unto death. When the apostle says, "Whosoever is born of God doth not commit sin," it would seem that he alluded to the "Sin unto death." "All unrighteousness is sin." And, doubtlessly, there are few, if any, who are, in every respect, perfectly righteous, and continue so, at all times, from their conversion to their death. The sins that are unto death are sufficiently pointed out to all "Who have eyes to see, and ears to hear." Those who do not wish to know the truth, and to follow it, "Take darkness for light, and light for darkness, because their deeds are evil." But those who yield themselves up to God's holy Spirit, are led by the truth; and advance in holiness of life, till, at last, they arrive at a state so holy, that none but the eye of God could detect the smallest blemish in them. This is sanctification. This is being perfect. These are those whom John saw, prospectively, standing before the throne, clothed with



white robes, who had come out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb.—Rev. 7: 14–17.

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### OUR LORD'S PRAYER.

“AFTER this manner, therefore, pray ye: Our Father who art in heaven,” etc.—Matt. 6: 9.

All parts of the Holy Scriptures harmonize; and whenever an interpretation is given to any one part, which does not harmonize with the whole, that interpretation is incorrect.

I wish this truth to be deeply impressed on the mind of every one, because it will prevent the misconstruing of many parts of Scripture.

In giving this form of prayer, our blessed Lord never meant that we should continually be repeating the form, nor be fixed on our knees like statues; because he cautions us, in the same chapter, saying, “When ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much *speaking*. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of before ye ask him.”—Matt. 6: 8, 9.

It is evident, therefore, that the Savior gave this as the substratum, or essence of all prayer, and not to be used merely verbally, as a form. The mere form, as the context shows, he designates by the word *speaking*, “For they think they shall be

heard, for their much *speaking*." We see by this, that our Lord, in fact, does not call what comes out of the mouth, praying, but calls it *speaking*. Prayer lieth at the bottom of the heart, and does not float about the brain. When it ascends, it is from an altar burning with the love of God and of man. "Our Father!"—not selfishly, My Father! For, how inconsistent it would be to hear a person, who had various parts of his body diseased, or in pain, praying to obtain relief only for one part. So inconsistent a person could not be found. Now, just so inconsistent is it, if a man pray for himself, only, whilst some of his brethren, members of the same mystical body as himself, are suffering.

We will suppose, for instance, it is the foot that is afflicted. The pain is severe—the foot is much swollen—has the appearance of gangrene—it pours forth its agonies through the mouth—the head is praying, and, strange to tell, does not hear the groans and wailings of the foot; or, if it hears them, is unaffected by them. Selfishness has absorbed the whole attention; just as if that self was the only object worthy of being prayed for, or worthy of pity.

Such prayers as these, instead of ascending to heaven, are carried away with the wind, and dashed to pieces against "The poor man who went down from Jericho, and fell among thieves."—Luke, 10: 30.

"Pray without ceasing." Feel, and know, that thou art but one of a large family. Let every

breath be a prayer; and that is, to pray without ceasing. Let the interior spirit speak; for these are the prayers that God hears. The prayer of the mouth is often but an empty sound, like those soap-bubbles which boys blow into the air from a pipe, beautiful externally, like the colors of the rainbow, but hollow and empty within.

But the prayer of the heart ascends like incense, which is represented as being collected by angels, "In golden vials, full of odors, which are the prayers of saints."—Rev. 5: 9.

The vials are of gold, to signify, that those prayers only, which come out of a pure heart, can enter those vials, and be offered up as incense in the presence of a pure and holy God. "The prayer of the wicked," (on the contrary,) "is an abomination unto God."—Prov. 28: 9.

What is here meant by the prayer of the wicked, is not the prayer that is offered up by a penitent Magdalen, or a repentant thief, but the prayer of the hypocrite. The prayer of the hypocrite may be compared to the blows of a hammer on iron; the oftener it is struck, the harder it gets.

If we want to know how to pray, where to pray, and when to pray, let us look at the example of our blessed Savior.

There is no mention of his having prayed vocally, oftener than eight times, during his whole ministry. And but three of these prayers were overheard. One of them was the prayer recorded in the seventeenth chapter of the Gospel of John, beginning

with, "These works spake Jesus, and lifted up his eyes to heaven," the others were during his agony in the garden of Gethsemane, and when expiring on the cross.

These were the only prayers of our Savior, so far as we can learn from the Gospel, that were overheard.

If we consider what is the object of prayer, the solemnity of prayer, and the conditions the most favorable for prayer, we will find that the prayers of our blessed Lord embraced all these conditions.

The object of prayer is to beg of our heavenly Father something for ourselves and our neighbors. Prayer is a solemn exercise of the mind, proceeding from the affections of the heart. We address God, that Great Being, "In whose sight the heavens are not clean,"—Job, 15: 15, and before whom, we ought to prostrate ourselves in profound humility, seeking a solitude where not a breath will disturb the aspirations of the soul, nor the gaze of a wandering eye, or listening ear, distract the mind.

There is no mention of our Lord's ever having prayed in a public assembly; but, on the contrary, it was his rule always to *retire apart* and pray alone. To show this very clearly and definitely, I will adduce *all* those passages in the Gospels where mention is made of our Lord's praying.

"And it came to pass about eight days after these sayings, he took Peter, and John and James, and went up into a mountain to pray. But Peter and they that were with him, were heavy with sleep;

and when they were awake, they saw his glory."—Luke, 9: 28–32.

"And he went out to the mount of Olives; and when he was at the place, he was withdrawn from them about a stone's cast, and kneeled down, and prayed."—Luke, 22: 39–41.

"Then cometh Jesus with his disciples unto a place called Gethsemane, and he saith unto them, Sit ye here, while I go and pray yonder."—Matt. 26: 36.

"And it came to pass, as he was alone praying."—Luke, 9: 18.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God: and when it was day he called his disciples unto him."—Luke, 6: 12.

"And straightway he constrained his disciples to get into a ship and to go to the other side, to Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray."—Mark, 6: 45.

"And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee."—Mark, 1: 35–37.

"And he withdrew himself into the wilderness, and prayed."—Luke, 5: 16.

*By the above quotations, which contain all the prayers of our Lord, recorded in the Gospels, the*

two following truths are manifest: He never prayed before a public assembly. And he always retired apart and prayed alone.

Instead of praying before the people, which is so universally the custom now, Mark tells us that "He sent the people away, and departed into a mountain to pray."—Mark, 6: 46.

It is evident, not only by our blessed Lord never praying in public himself, but from his own words, that he disapproved of it. "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, (churches,) and in the corners of the streets, that they may be seen of men, verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, will reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much *speaking*. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of before ye ask him."—Matt. 6: 5-8.

PRAYER IS NOT PREACHING.—Prayer is to ask something of God. Preaching is to instruct the people. Consequently it is not necessary that the people should be present when we are praying to God. On the contrary, their presence, not only has the effect of distracting the mind, but is often a temptation to vanity, or spiritual pride. There

can be no good reason given why ministers should pray publicly. Of all men they ought to set the people the example of following the Lord in whatever they do, and to be able to say, with Paul, "Be ye followers of me, even as I also am of Christ."—1 Cor. 11: 1.

Now, as Christ our Lord, never prayed publicly, neither ought his professed ministers to do it. Much less ought they to do it, seeing that Christ reproached those who did it.

They may teach the people how to pray, even as Christ did. But let them do their own praying, and do it in obedience to their Lord, when he said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, will reward thee openly."—Matt. 6: 6.

But perhaps they may want to teach the people how to pray *by showing them how* it is done. This was not our Lord's manner of doing; neither is prayer a thing to be copied, as a painter would copy a picture.

Prayer is the attitude of the soul while breathing before God the longing aspirations of faith, hope, and charity. And it is too sacred for any ear but God's.

It is in the solitude of the soul that these breathings are diffused, like the rays of the morning sun, *over the darkness of night*. The darkness vanishes, *as the sun approaches*; and, as the soul retires

within itself, so also, does the darkness of the external life vanish before the "Sun of righteousness, which arises with healing in its wings." The eyes must be closed to external objects, and the ear be unaffected by the noise and confusion of the world; before the soul can listen to "The still small voice within,"—1 Kings, 19: 12, or perceive the beauty and charms of those revelations which are made to the pure in heart.

Prayer is, certainly, something more than a mere form of words, pronounced either in a pulpit or any where else. Such prayer, or rather such speaking, is like a skeleton without life. Such lifeless prayers chill, rather than animate the soul; and kill, instead of raising to life. And, O! how many such prayers are the people bound to listen to! And how can the people be taught to pray so long as they look for instruction only from the outward teacher; and from teachers, many of whom have no experimental knowledge of "The mystery of godliness,"—1 Tim. 3: 16, nor of the love of God?

Let me entreat those who want to pray, not to pray according to the lifeless forms they so often hear, nor to "Love to pray standing in the synagogues, that they may be seen of men,"—Matt. 6: 5; but to retire apart "into their closet, into a desert place, or up into a mountain,"—Matt. 14: 13, 23, after the example of their blessed Lord, who said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy



Father who seeth in secret, and thy Father who seeth in secret, shall reward thee openly."—Matt. 6: 6.

When they pray, too, let them bear in mind that each prayer they offer will be a condemnation to them, unless they pray in the spirit of the prayer taught by our blessed Lord. First, "Our Father," expressive of the love of our brethren and of all mankind, even of our enemies. "Love your enemies."—Matt. 5: 44.

"Our Father who art in heaven!" Can that word be pronounced, "Heaven," that idea, and that reality of all holiness and purity, without the most profound humility, and heart-searching prayer, "Lord, is it I?"—Matt. 26: 22. Is there in me a spot of sin not washed away by thy pure blood? any phantom of imagination, pointing out to me "A way which seemeth right unto a man, but the end whereof are the ways of death?"—Prov. 14: 12.

"Hallowed be thy name!" Do my daily walks present the evidence that I commune with God, and do I thus hallow his name by the benign influence of my example?

"Thy kingdom come!" Do I really desire what I ask for; and, as soon as I retire from thy presence, walk out into the kingdom of darkness, and follow the world, till I return again to the formality of prayer, and again repeat "Thy kingdom come?"

"Thy will be done on earth, even as it is done in heaven!" Do I compare this request with my daily walk and conversation, and find that the will,

of God regulates my actions; or do I think at all about his will when it is contrary to my own?

"Give us this day our daily bread!" Does the bread that I earn come from God, if it is obtained by extortion or unfair dealing? Does it come from him, when its superfluities are hoarded up, and "I pull down my barns and build greater,"—Luke, 12: 18, instead of "Distributing to the necessities of the saints,"—Rom. 12: 13, or of "Relieving the wants of the afflicted," be they whom they may?—1 Tim. 5: 10.

"And forgive us our trespasses, even as we forgive them who trespass against us!" When I daily repeat this prayer, do I not invoke against me the thunderbolt of God? Am I not "Mocking" him, face to face?—Gal. 6: 7. Have I forgiven my enemy? With "A lie in my right hand,"—Isa. 44: 20, can I stretch forth that hand to God, whilst the witness of my guilt is engraved upon the palm of it? No, indeed! "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5: 24.

Strange praying it is, to pray to God to condemn us! And this is the petition of every one who repeats the Lord's prayer with enmity in his heart against his neighbor.

"And lead us not into temptation; but deliver us from evil." Amen! The temptation here alluded to must be that of impatience and murmuring against God, when he temporally chastises us for

our sins in this life, as he did David for his sin against Uriah.—2 Sam. 11: 12. "Let no man," (as the apostle says,) "when he is tempted, say I am tempted of God: for God can not be tempted with evil, *neither tempteth he any man*. But every man is tempted when he is drawn away of his own lust, and enticed."—James, 1: 13, 14.

So little is mankind instructed in the truths of the Holy Scriptures by those who profess to be its expositors, and pastors of Christ's flock, that this prayer of our Lord's, so important and so essential, is daily repeated without knowing its true import.

According to the popular idea, then, the man prays that God may not lead him into temptation, that is, not lead him into circumstances where he may be overcome of sin; and yet, at the same time, he exposes himself daily to such circumstances, and when he is surrounded by them, forgets that the eye of God is upon him, and acts as if there was no God. In other words, he resembles "The fool, who hath said in his heart, There is no God."—Pslm. 14: 1. No one can say, and no one ever has said, in his mind, or from the seat of reason, that "There is no God." Such an assertion, the psalmist declares, comes from the heart, that is, from the seat of the affections. In other words, the sinner does not wish to believe there is a God. For, if there is a God, he is condemned, and conscience points him to his end.

*Many are the hindrances to that blessed union with God which is enjoyed only by those "Who*

have forsaken all to follow the Savior." This union is the reward of that prayer that ceaseth not. The reason that so few attain it, is because the mind is unduly occupied with the things of this world. He who would daily walk with God, as Enoch did, and as all those do who have forsaken all for Christ's sake, must banish from his mind whatever is evil in itself. Amongst these evils are the following: war, slavery, idleness, the fashions, thoughts exclusively worldly, and whatever it is wrong to have the mind occupied upon. By idleness, I mean that vacuity of thought which makes a man resemble the mere animal, the ox, for instance, which, when his natural wants are supplied, thinks of nothing else but chewing his cud. The mind of man is a power that ought to be continually employed for the benefit of the world, and for the glory of God; according to that of the apostle, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

I do not mean by this, that the mind must be incessantly thinking; because the mind requires rest as well as the body. But when the soul that is in union with God rests, it is a rest like that of "The disciple whom Jesus loved:—He was leaning on Jesus' bosom."—John, 13: 23.

Are you wealthy? That is no reason why you should indulge yourselves in the luxuries of life, and employ your whole time in self-gratification, either corporally or mentally. In that case you are *stewards* of God for the benefit of your fellow-

beings; and, thereby, have an opportunity of "Making unto yourselves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. If ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true riches?"—Luke, 16: 9, 11.

Truly, the man who possesses this Mammon of unrighteousness, may make it the best of friends, and elevate himself even into a paradise on earth, by the use he makes of it. Whereas, on the contrary, the possession of this golden idol makes it "Easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—Matt. 19: 24.

The soul that would elevate itself in prayer, has neither time nor inclination to squander away, or indulge in fashions. They perish with the world, and are gew-gaws only for the worldling; therefore, with the apostle, I would say, "Touch not; taste not; handle not; which all are to perish with the using."—Col. 2: 21, 22.

How can a Christian be elevated in the sublimity of prayer whose mind is occupied in "Wars and rumors of wars?" Where is there that stillness in a mind like that, where there remains calmness enough to listen to that "Still small voice," which is heard only in the tranquillity of the soul? The reverberations of the drum and the whistling of the fife is not for a soul filled with the love of God. Martial music is not adapted to its ear, when the

melody of the sweet voices of the angels around it, continually salute it with, "Glory to God in the highest, and on earth peace, good will toward men."—Luke, 2: 14. "Beat your swords into plowshares."—Isa. 2: 4. And glorify God by proclaiming, "Peace on earth, and good will toward men!" You can then fly on wings of love to the throne of God, and bring down his choicest blessings.

Neither can the soul of a Christian ascend to those realms of love where all are free, while the clinking of the chains of his captives, "And the hire of the laborers who have reaped down his fields, which is by him kept back by fraud, crieth."—James, 5: 4. Prayer, for such as these, is "Mocking God."—Gal. 6: 7.

We are commanded to "Pray without ceasing."—1 Thes. 5: 17. And our blessed Lord has also said, "That men ought always to pray, and not to faint."—Luke, 18: 1. How is it, then, that our Lord condemned the Pharisees for their "Long prayers?" It evidently was, because, in their long prayers, they did not pray at all. "They thought they should be heard for their much *speaking*."—Matt. 6: 7.

When, therefore, we are commanded to "Pray without ceasing," it is evident that the prayer alluded to, is not the prayer of the mouth, but of the heart. When our Lord "Continued all night in prayer to God,"—Luke, 6: 12, it is not to be sup-

posed that he was multiplying words, but that every breath was a prayer, and that "The Spirit itself was making intercession for us, through him, with groanings which can not be uttered."—Rom. 8: 26.

This is to "Pray without ceasing," and such a prayer leads us "In every thing to give thanks."—1 Thes. 5: 18. And, in every thing to give thanks, qualifies us to pray without ceasing. O, the blessedness of praying without ceasing, and in every thing to give thanks! Then it is, that the "Kingdom of God cometh, and that his will is done, even on earth, as it is done in heaven."

Some may ask, How can we pray without ceasing, even mentally? First, it never would have been commanded, if it were not practicable. When a wise builder undertakes to build a noble edifice, he first ascertains whether he can procure all the materials necessary for its construction. He then gets his materials together, lays the foundation, and perseveres till the building is finished. Just so should we proceed when we want to raise a temple to God, a fit residence for the Holy Spirit to take up his abode in, where prayer, as incense, may continually ascend to the throne of grace, out of a pure heart. There is this difference, however, between the builder of the earthly and the spiritual house. The former collects his materials; whereas, the latter scatters them. In order to build a temple to God, we must demolish that

which is already built; that is, the temple where self is the idol, and where self is worshiped in the place of God. We must pull down the whole edifice of self, which is erected upon ignorance, pride, and self-will, the stones of which are cemented together with the sensuality of our corrupt nature. Self must be abased, and its illusions scattered to the winds, before a temple can be raised, where the incense of perpetual praise and ceaseless prayer can ascend to God. "Blessed are the pure in heart, for they shall see God!"—Matt. 5: 8. Can any one who sees God, cease from praying, and cease from praising, and cease from loving? And why do we not all see God, and see him always? Is it because he is so far away, or because he can not be seen? That bright luminary that rolls over our heads, is far, far away, and yet it is seen and is the light of the universe. All see it, the wicked as well as the good. We feel its genial warmth; the bosom of the earth teems with life under its vivifying rays; the birds sing with joy, and the insects of the air flutter with delight under its animating light. And why is it, that God, the Light of all lights, the Soul of the universe, "In whom we live, move, and have our being,"—Acts, 17: 28, is, to many, so great a stranger, so far away, so dark and hidden? It is because that "The light shineth in darkness, and the darkness comprehendeth it not."—John 1: 5. And what is the reason of that? It is, "Because men love darkness rather than light, because their deeds are evil."—John, 3: 19.



We can not live in the natural life without breathing, neither can we live in the spiritual life without praying. When we cease to breathe, we die; and when we cease to pray, we die also: one, the natural death, the other, the spiritual.

Still, the question comes from the cold heart, and from the blinded eyes, How can we pray without ceasing? Can we talk and pray, and work and pray? Yes, just as readily as we can breathe and live. As prayer does not consist in words, but in the affections and aspirations of the soul, all that is necessary for praying without ceasing, is continually to love God. Continually to love God, is continually to obey him;\* and this continual obedience, is an incense that burns upon the altar of the heart; and constitutes praying without ceasing.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal 6: 7.

I am now about to touch upon a subject which is like a child putting his hand upon a sleeping lion; and that is, vocal prayer at fixed and stated times. As this kind of praying is almost universal, it will, perhaps, be considered almost sacrilegious, to lisp a word against it. The lion of prejudice, no doubt, will be aroused, and his roarings, resounding through the jungles of the darkness which surrounds him, may alarm the timid. But, fear not, "Little flock;" the object of the writer is not that you should cease

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\* "If a man love me, he will keep my words."—John, 14: 23.

from praying, but only from speaking, and calling that praying.

Family vocal prayer, at stated hours, morning and evening, is considered to be the very prop and support of all Christian piety. From this I dissent.

The family, we will suppose, consists of parents, children, and domestics. Again, we will suppose that some of these have been "Born again, born of the Spirit," consequently, are "Children of God." To these, vocal praying, at stated times, so far as they themselves are concerned as individuals, is a loss. A child of God is without the form, when he possesses the substance.

We must "Be still," before we can know that the Lord is God.—Pslm. 46 : 10. And then, "The Spirit maketh intercession for us with groanings *which can not be uttered.*"—Rom. 8 : 26. When a child of God prays vocally, it is like his blessed Savior, not at set times, but, just at the impulse of the moment, when he is moved to do so, of the Holy Ghost; not that he might be heard by men, but by his Father who is in heaven.

Family prayer is a duty. But it should not degenerate into a lifeless form. We can not teach others to pray, because prayer, as has already been said, can not be copied as a picture, and the spirit of prayer evaporates when we attempt to teach it as a lesson. To teach others to pray, is to live Christ before them, and to show them by our daily conversation, that we have been walking with God. O, how many of these praying folks kill the very

vitality of religion, by the discordance of their lives with what they profess! Each time they bend their knees in family prayer, they harden the heart of those who hear them. Better not to pray in public as a saint, while living a sinner. Better, indeed, to make no profession of religion, than to be a stumbling-block to others.

Instead of vocal prayer, let the time appropriated to prayer, be occupied in reading and explaining a portion of the Holy Scriptures, and the balance of the time, retire, as our blessed Lord has instructed us, each one to his closet, and there offer up his prayer in secret.

It may be objected, that, unless the children and domestics are made to attend family prayers, they will neglect to pray. To this I would say, better neglect to pray, than to be compelled to pray. We will suppose that the prayer, after the reading of the Scriptures, would occupy a quarter of an hour. Now, let the head of the family direct those under his authority to devote that space of time to secret prayer in their rooms.

It seems to be a very prevalent notion, that religion must be forced into a person; and that the young, especially, must be taught religion by rule and form. The pretext for this is, probably, taken from the saying of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22: 6.

Now, to train up a child in the way he should go, *is not to teach him forms and ceremonies; nor it* -

he ask a fish, to give him a serpent. To train up a child in the way he should go, is, for the parent himself to walk in "The narrow way that leadeth unto life,"—Matt. 7: 14, and then, to take his child by the hand, and lead him gently along with him by the attractive power of example. It is to say unto the child, or to the children, as Paul said formerly unto the Corinthians, "Be ye followers of me, even as I also am of Christ."—1 Cor. 11: 1. This is to bring up a child in the way he should go. And any other training but this, is to give him a serpent when he asks for a fish.—Matt. 7: 10. Is not the example of too many parents who so strictly adhere to the "Form of godliness, without its power,"—2 Tim. 3: 5, like the sting of the serpent to their poor dependent children! O, what an account, when "The books are opened,"—Rev. 20: 12, and the lives of the parents are found to be the death of their children! Not the temporal death, where the worm consumes the body, but the eternal death, where the Worm that preys upon them never dies.—Mark, 9: 43.

"Out of the abundance of the heart the mouth speaketh."—Matt. 12: 34.

When we speak to God we have no need of a mouth. The silence of the soul, in the profound annihilation of self, is a language that reaches the ear of God, quicker, and more potently, than all our words, even if they were as loud as thunder. The heart is for God. The mouth is for the ear of *man*. Where do we hear this abundance of the

heart among professors of religion ? Seldom heard ! showing, at once, that the heart does not abound in the love of God, however much the mouth may be occupied in praying.

This "Praying without ceasing," therefore, is known but to few. So delicate, so refined, is this prayer, when the soul, for a few moments can steal away from the world, and hide itself in its closet, that the sound of its own voice would ruffle its composure, a wandering glance of the eye distract it, and even a thought, passing over the mind, would cast a shade upon it. Well might the prophet exclaim, "The Lord is in his holy temple, let all the earth keep silence before him."—Heb. 2: 20. All the earth is the earthly nature; the senses; flesh and blood; the cares of life; and the multiplicity which crowds upon the mind. All these must be hushed in silence, when God sits in his holy temple.

As has been observed, the prayers of our blessed Lord, the few times he was ever known to pray vocally, were never overheard but on three occasions: in his agony; when expiring on the cross, and when he uttered the prayer recorded in the seventeenth chapter of the Gospel of John.

Vocal prayer is not to be condemned when it is the gushing forth of the overflowing love of God and man, poured out in secret before Him who seeth in secret: neither to be condemned when it is the ardent aspirations of that ceaseless prayer, which, like the overcharged thunder-cloud, dis-

charges itself in flashes of lightning. We read that "Jesus lifted up his eyes to heaven, and said, Father, the hour is come. Glorify thy Son, that thy Son also may glorify thee."—John, 17: 1.

Our precious Savior raised up his eyes to heaven, although the "Kingdom of God was within him."—Luke, 17: 21. His eyes were raised off into the vast infinitude of his Father's glory in all the wonders of creation, and into the wonders of his love. Thus it was, that his soul, enamored with the love of his heavenly Father, was like an empty vase let down into the mighty ocean of God's immensity; being emptied of self-hood, its whole capacity was filled with the water of that ocean. His corporeal eyes then became the avenues for the soul to grasp the universe, and to bring into its own interior the kingdom of God. And thus was it that the kingdom was both without the soul of the blessed Savior, in the infinitude and universality of love, and in his soul, filling it to its utmost capacity, just as the water of the ocean was in the vase and out of it.

The lifting up of the Savior's precious eyes, were expressive of the humbleness of his humanity, and of the exalted and infinite glory of his Father. O, that such may be the praying of every one who invokes God as his Father.

The eyes of the Savior were open, but the transitory objects of the senses made no impression upon them; because they penetrated through space, and beyond its limits, on the wings of love, swifter than

the flight of thought, till they reposed in the bosom of the Deity. This is humanity Deified. This is the kingdom of God within, and this is the privilege of every one who calls God his Father.

Another great evil arising from set forms of vocal prayer, is, that those of tender conscience are retarded by it in their spiritual progress. The weight of authority is like the pressure of a mountain on them. They hear vocal prayers all around, so constant, so universal, and so loud, that the Still small voice of God, saying, This is the way, Walk ye in it,"—1 Kings, 19: 12, and Isa. 30: 21, is, for a long time, no more heard, than a distant whisper in a storm. But, at length the attractions of the voice within, so sweet, and so persuasive, allures them to the solitude of the soul: they retire within; and there they find at last, that "The kingdom of God is within them,"—Luke, 17: 21, and they knew it not. "They now behold, as with open face, in a glass, the glory of the Lord, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3: 18.

O, how vapid is the cold prayer of the mouth, compared with this overflowing gushing of the soul in the immediate presence of God, and in the absence of all flesh!

The most precious pearls lie the deepest in the water, and "The pearl of great price,"—Matt. 13: 46, is only found where "God has made all his waves and his billows to pass over the soul."—Pslm. 42: 7. Hence it is, that few find "That

pearl," because few "Are able to drink of the cup that their Savior drank of, and to be baptized with the baptism that he was baptized with."—Matt. 20: 22.

It is only during a calm when pearls are sought for, and are found; so also, it is only in the calm, still moments of the soul in the solitude of prayer, where this "Precious pearl" is found. And it is only the baptized ones who have drank of the cup of the sufferings of Christ, that have courage enough to dive deep under the waves of tribulation to find that pearl. And "When it is found, they are willing to sell all that they have, and buy it."—Matt. 13: 46.

Let me, then, say unto those souls, who are tossed about on the tumultuous waves that are raised with the winds of conflicting doctrines, to seek for the shore without delay. There is a shore, a "Rest to the people of God, after they have ceased from their own works."—Heb. 4: 9, 10. That is, after they have found that the multifarious, outward religious performances now so much in vogue, are to the soul, like the waves of the ocean to a cork floating on its surface.

Seated on that peaceful shore, where, in one sense, "The wicked cease from troubling," the soul can mingle her prayers, or rather her praises, with the soft zephyrs of the atmosphere which surrounds her. The little insects that flitter in the air, and the birds that warble among the trees, all conspire to elevate the soul nearer and nearer to its Original.



For all these are only manifestations of his power, of his goodness, and of his love. Each of them speaks a language intelligible to the "Ear that hears," and each one has something to tell of the wisdom and of the will of Him who made them.

Thus it is, that the soul, in solitude, has many teachers, who are all taught of God, and speak the truth. The sermons that they preach are all gratuitous, for, "Freely they have received, and freely they give." The birds tell us, by their beautiful plumage, and the sweet melody of their voice, that the hand that made them is Divine. We sow not, neither do we reap, nor gather into barns, yet our heavenly Father feeds us. The flowers also, breathe their praises, in the fragrance they emit, and in the rich display of colors and of forms, beyond the power of description. The lily invites us to look, and see how she grows. I toil <sup>not</sup>, says she, neither do I spin; and I say unto you, that Solomon, in all his glory, was not arrayed like one of us. If God clothe us, who to-day are, and to-morrow are cast into the oven, shall he not much more clothe you, O, ye of little faith?—Matt. 6: 30.

In this way, the soul, in solitude with God, can converse all the day long, and day after day. Each animal, each insect, each bird, and every flower that blossoms, has something to tell about Him who made them. And when the shades of night throws its sable mantle over the beautiful scenery of the day, the moon rises with majesty, and echoes back what *we have heard during the day*. Then she relates

her own story, tells us that "God is love," and manifests that love by placing her as a candle to cheer the darkness of night. Bidding farewell to the gazer, her bosom swells as she retires below the horizon, crimsoned with a deep blush at what she has witnessed in her passage across the skies. Then the starry firmament appears. Here ten thousand thousand sparkling eyes twinkle upon us, expressive of the joy they feel in the light which they impart to the worlds that revolve around them.

These are but a few of the revelations made to the soul that prays in secret. Were they all to be told, well might it be said, that "There are many other things which Jesus did, which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John, 21: 25. "For, by him were all things made that are made,"—John, 1: 3; and, as every thing has a voice, I think it might be added, That many worlds like this could not contain the books that should be written.

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## CHARITY;

OR, THE LOVE OF GOD, AND OF THE NEIGHBOR.

"THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as *sounding brass* or a *tinkling cymbal*."—1 Cor. 13: 1.

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Do we want to know whether we love God, and whether we are loved of God, as his dear children, redeemed from sin by the blood of Jesus; let us hold up this mirror before us: Do we see reflected there, the image of Christ in us, the hope of glory? Unless his image be impressed upon our souls, here, during life, never shall we see him in glory. "Although I have faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. 13: 2, 3.

And why does all this profit nothing? Because "Faith without works is dead."—James, 2: 26. And though thou bestowest all thy goods to feed the poor, whilst thy own soul is starving for "The Bread of Life,"—John, 6: 48, it would avail thee no more than for a skeleton to be feeding on the wind. All this might be done, by the mere impulse of sympathy, but that which is done for Christ's sake, is done by the promptings only of his Holy Spirit.

The body may be given to be burnt, it is possible; for such is man since his fall, for the selfish hope of heaven, and even, for a secret vanity of dying as a saint. For some there are more willing to appear as saints than to live as saints. But without charity, they are as sounding brass or a tinkling cymbal.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not

puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, endureth all things. Charity never faileth."—*Ib.* 13: 4-8.

These few lines contain the whole substance of Christian morals. O, that this mirror were held up before the mere formalists of religion, that they might look at themselves! In that "Glass they would behold the glory of the Lord," and, in contrast with it, the deformed lineaments of their own moral features. The contrast would belie the flatterings of self-love. And the empty form of religion which deceives the world, would be represented there in its true colors. The advantage of frequently looking into that glass, instead of into their own deceitful hearts, would be, that the vail would be removed from their hearts, and, then, "Beholding the glory of the Lord they would be changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3: 18. And "Where the Spirit of the Lord is, there is liberty."—*Ib.*; not the liberty of sinning, but the liberty of thought unshackled by prejudice, and unbecloaked with ignorance.

"Charity suffereth long, and is kind."

The first stepping-stone in the interior temple of the soul, in the Christian life, is harmlessness. No one is a Christian unless he is harmless. Christ *the Savior*, is represented as the "Lamb of God."—

John, 1: 29. Must not the image resemble its prototype? "They shall not hurt nor destroy," (says the prophet,) "in all my holy mountain."—Isa. 12: 9. The mountain represents the Church of God. It is called a mountain to signify that it is above the common level of the earthly nature; above its fogs and mists, its bustle and confusion. As has been said, Harmlessness is the first stepping-stone in the temple of the soul; so, likewise is it the first step up this mountain of the Lord. The temple of the soul stands on the top of that mountain; and the soul that is in that temple, is above all the storms of life. The thunder may roll beneath him, and the lightning flash all around, but where that soul is, all is calm. Above him and around him, is a universal blue. The sun shines brilliantly, by day, unclouded; and the moon, by night, looks placidly on the mountain scenery, where nothing browses on the rich pastures of the Shepherd, but harmless sheep.

"They shall not hurt nor destroy, in all my holy mountain." Now, what must be the thoughts of those, who call themselves pastors of Christ's lambs, sanctioning war, and the destruction of human life? Could it be supposed that they came from this mountain just spoken of? Is it the nature of sheep to take part in the ravages of wolves? They may call themselves shepherds, or sheep, but so long as they sanction and take part in the shedding of human blood, we must call them "*Wolves in sheep's clothing.*"

There is no "kindness" in killing our fellow-beings, and this is war; therefore, there is no charity in war. If the world will fight, let them do their fighting alone. The enemies that the Christian has to fight, are those in his own heart; and his "Weapons are not carnal, but spiritual."—2 Cor. 10: 4.

"Charity envieth not; charity vaunteth not itself, is not puffed up."

Envy is an attack made against God on his throne. It was this that precipitated Satan into hell. And the spirit, in man, that envies the superior excellence, or reputation, or happiness enjoyed by another, is a sin incompatible with Christian character, and is a worm that will destroy its vitality, if suffered to continue its ravages. To boast of anything that we possess, is like inflating an empty bladder. However big it may appear in one's own eyes, it is an empty bladder still; with this difference; before it was puffed up it was unnoticed, but now it is an evidence of the vanity that was concealed within.

"Charity doth not behave herself unseemly." To behave unseemly, is to do anything contrary to the true spirit of religion. Hence, levity, idle and foolish talking, vain jesting, and vociferous laughter, are unseemly.

"Charity seeketh not her own." Seeketh not to do her own will; seeketh for nothing exclusively for herself. Even our blessed Lord, in his sacred *humanity*, has told us, that "He came down from

heaven, not to do his own will, but the will of him who sent him."—John, 6: 38. That will was "To seek and to save that which was lost."—Luke, 19: 10. Therefore, Christ's mystical members accompany the Savior in seeking and saving that which was lost. That "Good Shepherd gave his life for the sheep."—John, 10: 11. The same spirit actuates all his true followers. How ardently this charity burned in the heart of Paul, when he exclaimed, "I have great heaviness and continual sorrow of heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh."—Rom. 9: 3

"Charity is not easily provoked." Because it feels "Meek and lowly in heart,"—Matt. 11: 29, as Jesus felt when he invited his followers "To take his yoke upon them, that they might find rest to their souls."—*Ib.* An irritable temper, easily inflamed, and a bosom, where the setting sun witnesses the angry passions of the heart still burning, is an evidence that that person is not wearing the yoke of Christ. There is no rest in that soul. No charity there.

"Charity thinketh no evil." "It judgeth not; therefore it condemneth not." Charity, however, is not blind, that it can not see. He that seeth his own faults, can also see the faults of others. Our blessed Lord says, "Ye shall know them by their fruits, for every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither

can a corrupt tree bring forth good fruit. Wherefore, by their fruits ye shall know them."—Matt. 7: 16–20.

There is a very great difference between judging a thing, and knowing a thing. To judge, is to compare facts or ideas, and perceive their agreement or disagreement, and thus to distinguish truth from falsehood. But to know a thing, is to perceive it with certainty. For instance, I know that the sun shines by day, and the moon by night. I do not judge that they shine, because this would imply an uncertainty; but I know it. So also, when I walk out in an orange grove, and smell the fragrance of its flowers, and eat of its luscious fruit, I do not judge that I am in an orange grove, that I smell its fragrance, and that I am eating of its fruit; but I know it. If I hear it thunder, and see the flashes of lightning, I do not judge it thunders, or flashes; but know it. So, likewise is it in the walks of life; if I see, and smell, and taste the bitter fruit of sin, I do not judge that the tree that produces this fruit is bad; I know it. If I see a professed Christian in a storm of passion, the lightning flashing from his eyes, and hear the thunder of his invective in language, the most insulting and abusive, I do not judge, but know that he sins. It is, therefore, by their fruits that they are known.

"Charity rejoiceth not in iniquity."

When the savage smokes his pipe, and sits exulting over a captive foe, writhing in the flames which



he has kindled around him, he rejoiceth in iniquity. So does the man, be his profession what it may, who rejoices over the desolations of the battle-field, where not a solitary victim is burning at the stake, but sometimes hundreds and thousands expiring in all the diversified agonies inflicted by the bloody weapons of modern warfare. A Christian to be found there! One would suppose that the wailings of the widow, and the cries of the orphan, would startle him from his lethargy, as they were wafted on the breeze in long-repeated throes of anguish, striking his ear! But no! The brutality of war deadens his feelings, and the demon of destruction, smothering the groans of the dying, under the loud rattling of the drum, and the wild whistle of the fife, urges him on, trampling beneath his feet both dead and dying. This is rejoicing in iniquity.

When, for a supposed offense, or be the offense supposed or real, the brow frowns on the object of its displeasure, and revenge rankles in the heart; that is to rejoice in iniquity. And, when the revenge is consummated, that is, to hold a jubilee with the spirits of evil, and to rejoice in iniquity beyond measure.

But charity rejoiceth in the truth."

"The truth shall make you free."—John, 8: 32. No man truly rejoice who is not free. There can be no joy in the truth, while our feet are trampled on by a fellow-being in chains. "He that is bound, his captivity shall go into captivity."

—Rev. 13: 10. Not into the captivity where “Satan was bound a thousand years,”—Rev. 20: 2, but into that “Lake which burneth with fire and brimstone, where the devil that deceived them is cast, and where they shall be tormented, day and night, for ever and ever.”—Rev. 20: 10.

“Charity beareth all things.”

It beareth not only its own burden, but that of others, in obedience to the command, “Bear ye one another’s burdens, and so fulfill the law of Christ.”—Gal. 6: 2. “Brethren,” (says the apostle,) “if a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”—Gal. 6: 1.

“Charity believeth all things.” That is, charity believeth all things that ought to be believed. As has been said, the Sacred Scriptures always harmonize. We are not commanded to believe a liar, nor one that has a wicked heart; on the contrary, we are cautioned against him. “When he speaketh fair, believe him not.”—Prov. 25: 25. Again, “Trust you not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these!”—Jer. 7: 4. To believe all things, in a strict sense, is an impossibility, and would involve many contradictions and evils. We are very emphatically commanded not to believe the lying words of many who cry out, “The temple of the Lord;” or, in other words, “Lo here is Christ, or lo he is there, believe it not.”—Matt. 24: 23.

All, therefore, that is meant, is, that we should believe only those who ought to be believed. For instance, if contradictory statements be made to us by two individuals, in regard to a fact known only by those individuals, we are bound, in justice, to believe him against whom no charge of lying can be proved, in preference to believing him who can be proved a liar.

In regard to persons individually, we are not always bound to believe or disbelieve. We may suspend our judgment. Prudence requires this, as well as caution. But the disposition of our heart must be to believe. We should feel like one ready to jump from a precipice with the certain destruction of his own life, in a vain attempt to save another who must perish: but held back from doing it by the two kind friends, Prudence and Caution. In these ways, charity believeth all things.

"Charity hopeth all things."

"With God, all things are possible." The soul, filled with the love of God, and, consequently, with the love of the neighbor, "prays without ceasing." Prayer is its element, just as the water is the element of vitality for the fish. Should it cease to pray, the life of charity would become extinct, just as the life of the fish, out of the water. The soul, always in prayer, is always in God. So far, therefore, as the affections are concerned, this soul partakes of the nature of God, which is universal benevolence. Were it not that the harmony of necessity requires the full exercise of all the at-

tributes of God, every soul, both of saint and sinner, would be drawn by Him into the bosom of his love. But, whilst his love would draw all into himself, his attributes of holiness and justice repels the sinner. But with man, tainted with the effects of sin, the case is different. Charity, in him, hopeth all things; because he has found, that, "To him that believeth, all things are possible;" therefore he hopes that others will believe also. He hopes, too, just as the farmer who cultivates his ground. He manures the soil, plows it carefully, keeps down the weeds, trims the trees of decayed and superfluous branches, and reasonably hopes for a fruitful harvest. So does he, in whose bosom glows the flame of charity, look for the fruits of his Christian labors, from the soil of those hearts who were committed to his care.—1 Cor. 10: 24.

"Charity never faileth."

In the storms of life, when its mighty ocean foams under the fury of the gale, and its billows break over the fragile bark of life, charity rides buoyantly over those waves; and, though the night be dark, her smiles cheer the tempest-tossed soul amidst the flashes and the roaring of the thunder; and pointing onward, with the lantern of faith in her hand, Look! says she, Do you see that vessel? We see it. There is Christ your Deliverer; "And there was a great calm."—Matt. 8: 26.

"And now abideth faith, hope, charity; these three; but the greatest of these is charity."—1 Cor. 13: 13.

## THE CROSS OF CHRIST.

"THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it."—Matt. 16: 24, 25.

To deny self, or self-denial, is the first step in the spiritual life, and is the only entrance into Christ, who is "The door into the sheepfold. He that entereth not by this door, but climbeth up some other way, the same is a thief and a robber."—John, 10: 1. This denying of one's self, therefore, and taking up the cross and following Christ, is to lose one's life for Christ's sake, that he may find it again. That is, the life of self must be given up, in order that Christ may live in us. We must be enabled to say, with Paul, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2: 20.

This losing one's life for Christ's sake, includes also a willingness even to lay down our natural life, rather than to offend him.

Our blessed Lord bore the cross during his whole life; not for his own sake, but for ours; that in all things, he might be our example.

*Selfishness was the fall of our first parents in*

**Eden.** From thence came death, and all our miseries. Now, we can never rise to a spiritual life in Christ, till this selfishness, which is the cause of death, be crucified.

"We preach Christ crucified," (said the great apostle of the Gentiles,) "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God."—1 Cor. 1: 23, 24.

Christ crucified is the power of God, because it is there that we feel our weakness, and "That no flesh can glory in his presence."—*Ib.* 29. And, in the profound annihilation of self, God raises the edifice of his own glory.

Christ crucified, is the wisdom of God; because man, left to the deceitfulness of his own heart, would never think of denying himself and taking up his cross; therefore, God in his wisdom, sends him the cross as the only hope of his salvation.

"The preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the power of God."—*Ib.* 1: 18.

It is our heavenly Father's will that we be perfect. "Be ye perfect, even as your Father who is in heaven is perfect."—Matt. 5: 48. Even our Lord Jesus Christ, "The Captain of our salvation, was made perfect through sufferings."—Heb. 2: 10. How then, can we, poor, fallen, sinful creatures, ever become perfect, but through sufferings? *Our blessed Lord*, "Though he was a Son, yet

learned he obedience by the things which he suffered."—Heb. 5: 8. How, then, can we learn obedience, but through sufferings?

Some may, perhaps, feel in this way: I do not expect to become perfect. I aspire not to perfection. No one is perfect but God, and no one can become perfect. I shall be satisfied if I can get to heaven, whether I am perfect or not. To this, I would answer, we are commanded to be perfect;—Matt. 5: 48, and whatever is commanded, is attainable. Job had attained this perfection; for we read, that "Job was perfect and upright."—Job, 1: 1. "Noah, also, was perfect—and walked with God."—Gen. 6: 9. So was David also, before his death.—2 Sam. 22: 33.

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias, and his wife Elizabeth," (the parents of John the Baptist,) "and they were both righteous before God, walking in *all the commandments* and ordinances of the Lord *blameless*."—Luke, 1: 5, 6. He was also a perfect man; for had he not been perfect, he could not, in the sight of God, have been *blameless*. Now, since all these holy men became perfect, and "Were made perfect through sufferings," we also by the grace of God, can be made perfect in the same way, if we are willing. "All things are possible to him that believeth."—Mark, 9: 23.

Not to aspire to perfection, but just to become  
 enough to enter into heaven, is the servile  
 a menial, and not the disinterested love

of a child of God. O! what would you think of a child who would love you only for the sake of the bread that you gave him? You expect more than that of your child; and so does God expect more of his children than that they should love and obey him, *only* for the sake of the reward they would receive. You expect that your child will love you because you are his father; even if you were unable to give him a crumb of bread. So does our heavenly Father expect that his children will love him, even if he had no bread to give them, and no heaven with which to reward them. To love God for his own divine perfections alone, is the love which is his due; and no other love but that will ever enable us to deny ourselves, and take up the cross and follow a crucified Savior. It will be found, in the day of trial, that the mere hope of heaven, or fear of hell, will not be a sufficient stimulus to buoy us up, when, in anguish of heart, we are forced to cry out with David, "All thy waves and thy billows are gone over me."—Pslm. 42: 7. Nothing, then, but the pure love of God can sustain the soul. This love of God is found only where there is obedience to his blessed will. "If a man love me, he will keep my words."—John, 14: 23.

When I think of the trials of God's dear children, my heart yearns toward them. Let me say unto them, as Paul formerly said in his epistle to the Romans; "We know that all things work together for good, *to them that love God, to them who are the called*



according to his purpose. For whom he did fore-know, he also did predestinate to be conformed to the image of his Son."—Rom. 8: 28, 29. Let us, then, exclaim with the same apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—*Ib.* 35, 36.

We must live by faith on the promises of God, and not serve him merely for the sake of his gifts in the sensible consolations of his love. These consolations, like a cork, serve to buoy us up on the stormy ocean of life, but the day will arrive, in the experience of all God's purified children, that they will have to buffet the storm during some dark nights, without this cork. They will find that they must live by faith, and not serve God merely for the sensible consolations of his love. The hour to show our fidelity is, when the sun has sunk behind the horizon, and the moon is eclipsed, and the stars are hid behind the clouds. That is, when God, in order to try our fidelity, hides his face from us, and even permits the reflection of his own light in the face of Jesus Christ, to be eclipsed from us when the darkness of night surrounds us. And even the twinkling stars, the friends who once afforded us some little light, are now concealed. All is darkness. And this is the hour for exclaiming, "Thy will be done, not my will!"

Well may it be said, "Great is the mystery of Godliness!"—1 Tim. 3: 16. And from the deep cavern of the human heart, the echo comes, "And great is the mystery of iniquity!"—2 Thes. 2: 7.

Paul enumerates many perils that he passed through, and amongst them, "Perils among false brethren."—2 Cor. 11: 26. Notwithstanding the vigilance of the apostles, and, that they always separated from their body, unworthy members, as soon as their unworthiness was known, there were, nevertheless, some of these members, who, for a while, would escape detection. It was one of these false brethren that betrayed his Lord and Master with a kiss. There is nothing which so lacerates the heart, and fills the soul with the anguish of astonishment, as to be betrayed by a bosom friend, and betrayed with a kiss. David experienced this anguish when he exclaimed, "It was not an enemy that reproached me; then I could have borne it. But it was thou, a man mine equal, my guide, and my acquaintance. We took sweet counsel together, and walked into the house of God in company."—Pslm. 55: 12.

Tribulation, trouble, and persecution, is a reward, in the present life, for fidelity in the service of our heavenly Father. That it is a reward, is evident from the words of our blessed Lord, where he says, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred

fold, now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, *with persecutions*; and in the world to come, eternal life."—Mark, 10: 29, 30.

The being at ease in Zion, and the absence of persecutions is, therefore, an evidence of not having forsaken all to follow Christ. The leaving, or forsaking all, here spoken of, is not, necessarily, an actual forsaking, but a forsaking so far as the heart is unduly attached to things. "You can not serve God and Mammon."—Matt. 6: 24. All, therefore, that is required by the command of our blessed Lord, is, that we do not serve Mammon or the world. All our worldly possessions, and our natural attachments must be held subservient to our best and highest interest, the love and service of God. He, therefore, who possesses property, holds it merely as a steward. It is not for him to be at ease in Zion, while a fellow-member of the mystical body of Christ is suffering. No, no! this is not to "Forsake all and follow Christ."—Luke, 14: 33. Ye can not be his disciples on terms such as these. "Ye may have a name to live, but ye are dead."—Rev. 3: 1.

Our time belongs to God, as well as our worldly possessions. Do the poor come in for a proper share of our attention? Do we sympathize in the afflictions of others? Do we listen to their tales of sorrow patiently, and pour into their wounded hearts the "Oil and the wine,"—Luke, 10; 34; or, *rather, like the Priest and Levite, do we not merely*

look at the man, and pass by on the other side?"—Luke, 10: 31. The good Samaritan, not only "Pours in the oil and the wine," but his solicitude follows the wounded man. He procures him a comfortable home; takes him to it "On his own beast,"—*Ib.* 34, and tells the landlord "To take care of him," saying, "When I come again, I will repay thee."—*Ib.* 35.

Persecution in the present life, is, therefore, the reward for forsaking all to follow Christ. The hundred fold, which accompanies the persecutions, and which is also a part of the promised reward, is likewise received in the present life. This hundred fold is described figuratively.

A house is to shelter from the inclemencies of the weather; a place to repose in. Of these, he who forsakes all, shall receive a hundred fold; for his dwelling shall be "Under the shadow of the wings of the Almighty, where he shall be hid from the wicked that oppress him, and from his deadly enemies who compass him about."—Pslm. 17: 8.

The brethren and sisters, and mothers and children, of which he shall receive a hundred fold, "Because he hath made the Lord his refuge, even the Most High his habitation,"—Pslm. 91: 9, shall be angels, "For the Lord shall give his angels charge over him, to keep him in all his ways. They shall bear him up in their hands lest he dash his foot against a stone. He shall tread upon the lion and adder: the young lion and the dragon shall he trample under feet. Because he hath set

his love upon me, therefore will I deliver him."—Pslm. 91: 11–15. These blessed spirits will throw around him their hallowed influences of love, openness, affection, and innocency. Thus will the loss of earthly friends, be compensated by the enjoyment and protection of heavenly friends. The lands which he receives are those "Exceeding great and precious promises, that by these he may be partaker of the divine nature, having escaped the corruption that is in the world through lust."—2 Pet. 1: 4. These are the lands which bring forth the fruits of eternal life, and which is the great reward for those who forsake all, and follow Christ.

Great is the mystery of Godliness! "For the preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the power of God."—1 Cor. 1: 18. The mystery of godliness, is the secret of godliness. "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."—Rev. 2: 17. This hidden manna is some of the fruit of that land promised to those who forsake all and follow Christ.

That "White stone, in which a name is written, which no man knoweth, saving he that received it," is a beautiful figure of the virtue of purity and firmness. The name that is written in that stone, is not a word composed of letters, but a virtue and

a power indescribable, and known only to him who hath received it.

Persecution is a reward. Strange kind of a reward, exclaims the carnal mind! And strange indeed, it may seem to many, and, indeed, to all who have not received that "White stone." But they, on whose hearts that name is written—for the heart is that white stone—know, from its effects on their souls, that persecution is a great reward. They can now exclaim, with the poor man who was born blind, "One thing I know, that, whereas I was born blind, now I see."—John, 9: 25. They also feel as Lazarus felt, when "Jesus cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes."—John, 11: 43.

"Verily, verily, I say unto you," (exclaims our blessed Lord,) "that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."—John, 16: 20, 33. And again, in his admirable prayer for believers, he exclaims, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."—John, 17: 14.

Persecution is, therefore, a great reward. If "The Captain of our salvation was made perfect through sufferings," how can his followers expect to be exempted from suffering, seeing that "All

whom God foreknows, he also does predestinate to be conformed to the image of his Son."—Rom. 8: 28.

The apostle tells us, "That all who will live godly in Christ Jesus, shall suffer persecution."—2 Tim. 3: 12. To live godly, is to live godlike, christlike; or, in other words, to be "conformed to the image of Christ." Mark well: "All who will live godly, shall suffer persecution." Some suffer more than others, but where there is no suffering, no persecution, there is no godliness. God, to whose all-seeing eye all things, past, present and future, are open, foresaw that iniquity would abound in the world, notwithstanding all that he had done and suffered to save it. In answer to the question of his disciples, "When would be the end of the world?"—Matt. 24: 3, he told them, that, before that event, "Many shall be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."—*Ib.* 10-12.

Now, since our heavenly Father foresaw that iniquity would abound, he foresaw, likewise, that "All who will live godly in Christ Jesus, shall suffer persecution."

Those who are the most godlike suffer the most. Look at the dying Savior on the cross, that Lamb without spot or blemish, breathing out his last breath in agony, that, through him, the sinner might be reconciled to God! Look at the apostles, and

the martyrs of all ages, what they suffered! and look at all, down to the present time, who have lived godly in Christ Jesus, and how great have been their sufferings! You that suffer but little, do not congratulate yourselves on that, but tremble rather, remembering the words of the apostle, "That we must, through much tribulation, enter into the kingdom of God."—Acts, 14: 22.

"The wicked," (says David,) "are not in trouble as other men;" that is, as the righteous.—Pslm. 73: 5. "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and was not: yea, I sought him, but he could not be found."—Pslm. 37: 35.

You then, my fellow sufferers under the cross of Christ, "who bare in your body," (with the apostle Paul,) "the marks of the Lord Jesus,"—Gal. 6: 17, hold on, seeing that the end is near. I sympathize with you in your trials; yet, while it is a duty, and a gratification of the heart, to try to alleviate your sufferings, I know you have to drink of the cup that your Savior drank of, and to be baptized with the baptism that he was baptized with.

That arch deceiver who tempted the blessed Savior in the wilderness, also tempts his followers. The place of the temptation was a wilderness, and the time, was after a long fast. The "Savior was hungry."—Matt. 4: 2. This is the chosen opportunity for Satan. All the followers of the Savior must, with him, "Be led up of the Spirit into the wilderness to be tempted of the devil."—Matt.



4: 1. O, this wilderness! It is something like the "White stone." There is a name in it, which no man knoweth, saving he that receiveth it. The temptations which Satan carries on there against poor, fallen human nature, is of a character which can not adequately be described. "It is after a long fast." The fast of the blessed Savior, was that of bread; but the fast of his followers is not only of bread, but of sin. He that fasts from sin, is in a wilderness indeed, because, as "Sin abounds," and he does not participate in it, his loneliness makes the world a wilderness to him. He can exclaim, with David, "Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them."—Pslm. 88: 8.

The first temptation of the soul in the wilderness, is that "The stones be made bread."—Matt. 4: 3. That is, that the gratification of selfish desires, compared to stones, can be made compatible with Christian duty, and will nourish the soul, because, says the seducer, what is natural can lawfully be indulged in.

The second temptation is, that "The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone."—*Ib.* 4: 5, 6. When the soul has forsaken the world, and the world becomes a wilderness, it

holds sweet communion with God. Indeed, it walks with God, and communes with the "Spirits of the just made perfect."—Heb. 12: 23. This is the moment, therefore, for the devil to excite self-complacency and presumption. He taketh the poor soul "Up into the holy city, and setteth it upon the pinnacle of the temple," that is, he showeth the soul that it is "Walking in the way of God's commandments," and would make it believe, that it stood on the very pinnacle of perfection. Now, says he, "Cast thyself down," promising that the angels should bear him up from all danger. By this the devil would have him to sin, by expecting that God would uphold him from danger, as a reward for his high attainments in the Christian life.

The third and last temptation, "The devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them. And saith unto him, All these will I give thee, if thou wilt fall down and worship me."—*Ib.* 4: 8. Thus it is, that the devil, after having been baffled in his endeavor to make the soul believe a lie, and to overcome it by self-complacency and presumption, as a last resort, he carries it up into the lofty regions of imagination, and spreads before it all the glories of the world.

But the soul that has tasted of the joys of the kingdom of heaven within him, by the grace of God, can say to the tempter, "Get thee hence, Satan: for it is written thou shalt worship the Lord *thy God*, and him only shalt thou serve."

Our blessed Lord, however, passed through trials far more severe than these, before he expired upon the cross; and all who are made conformed to his image, participate in the same.

"Wo unto you," (says our Lord,) "when all men shall speak well of you! for so did their fathers to the false prophets."—Luke, 6: 26. In other words, "All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3: 12.

We are now living in the days spoken of by the apostle, when he said, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despising those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3: 1-5. To this, let us add another prediction of the same apostle, in regard to the same subject. "The time will come," (says he,) "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3.

Our blessed Lord, also, speaking of these last days, says, "Many shall be offended, and shall betray one another, and shall hate one another.

And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."—Matt. 24: 10-12.

I think I have clearly shown, in another part of this book, that what is meant by the "Last days," is the time just preceding Christ's coming, as related in the nineteenth chapter of Revelation, when all the wicked on the earth are to be destroyed, and our blessed Lord live and reign on earth, with his saints, a thousand years, previous to the "Passing away of the first heaven and the first earth," and the introducing of "A new heaven and a new earth."—Rev. 21: 1.

A more accurate detail of the present state of the Christian world could not have been drawn, than what is quoted above. These are the perilous times when those who would live godly in Christ Jesus, shall suffer persecution. And, "Because iniquity shall abound, the love of many shall wax cold."—Matt. 24: 12. These shun persecution because they have not courage enough to advocate and maintain the truth. But those who are conscientious and sincere in their Christian principles, maintain the truth, and feel it their duty to proclaim it, even at the sacrifice of their lives.

Before proceeding any further in this subject of the cross of Christ, I wish to impress on the minds of all, that the above long quotation from the apostle Paul, speaking of the "perilous times in the last days," relates *exclusively to the professors of Christianity*. That he was not speaking of the

world, or the non-professors of religion, is evident, because, in all ages, they have always been, just according to the description which the apostle gives as applicable to "The last days;" and, during "The perilous times" he alludes to. Moreover, after having given the character of those whom he describes, he concludes by saying, that "They have a *form of godliness*, but deny the power thereof." He describes them, furthermore, as professors of religion "Who will not endure sound doctrine; but after their own lusts shall they heap to themselves *teachers*, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." In a word, he is describing the state of things as they exist under the dominion of "The Image of the Beast."—Rev. 13: 14.

Such being the character of many of the professors of religion in these last days, well may the apostle call it "Perilous times." The times are the more perilous, inasmuch as the evil is so general that those who raise their voices against it, are denounced and persecuted. And so great is the weight of authority, that is, of the teachings of those who profess to be ministers of Christ, that the timid and feeble-minded, if any remonstrance be made, are alarmed for the safety of the Church, and even set themselves in array against any one who dares to touch, what they consider to be, the "Ark of God."

"Fear not, little flock!" I am constrained thus to address myself to God's dear saints; "For it is

your Father's good pleasure to give you the kingdom."—Luke, 12: 32. I have conversed with numbers of you, have heard your sighs, seen your tears, felt your anguish, and mingled my sighs and tears with yours. O, what shall I say to encourage you!

Cast your eyes over the history of this world, and three grand epochs will be presented to your view, each embracing a period, in round numbers, of about two thousand years. The first, from Adam to the flood. The second, from the flood to the birth of Christ. And the third, from Christ to the end of the world. In all these epochs there is one sad spectacle presented to the view, from which the feeling heart would like to turn away, but which, nevertheless, it is our duty to notice. What I allude to is, the manifestation, on the one hand, of the goodness and mercy of God; and, on the other, of the ingratitude and perversity of man.

It seems that it takes about two thousand years for the depraved nature of man to manifest itself in its full maliciousness. At the termination of the first period, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created, from the face of the earth."—Gen. 6: 5, 6. "And all flesh died that moved upon the earth," in the universal deluge,—*Ib.* 7: 21, except Noah and his family.

The second epoch, embracing the time from the

flood to the birth of Christ, is conspicuous also for the universal declension of righteousness. The whole world with the exception of the Jews, had become idolaters, and some of them so abominably wicked, that God destroyed them with fire and brimstone. The Jews, through whom came our blessed Lord, had become so corrupt, that he said unto their leaders, the scribes and Pharisees, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. 23: 33. Now here was a nation whom "The Lord had chosen to be a peculiar people unto himself, above all nations that are upon the earth."—Deut. 14: 2. They had seen his wonders in Egypt and in the desert. He had conversed with them face to face.—Deut. 5: 4. They had heard the thunder of his voice on Sinai.—*Ib.* 5: 32. They were fed by him in the desert with manna that descended from heaven,—Exod. 16: 15, and with meat that he brought before them in the wind.—Num. 11: 31. And, notwithstanding all these wonders of God's love and forbearance, they sealed their damnation by nailing the Savior to the cross. With this event, at the atrocity of which the sun covered his face with darkness, the earth did quake and the rocks rent,—Matt. 27: 45, 51, the second grand epoch in the world's history closes.

We are now approaching the end of the third great epoch, and the end of the world's history. That bright luminary that rolls over our heads, has twice witnessed the universal declension of godli-

ness from the earth, and is now again witnessing the same. The time is evidently at hand, when that same sun will not only hide his face, but "Be dissolved, and melt with fervent heat"—2 Pet. 3: 12. Let me then say, with the apostle, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3: 11-13.

So very pertinent are the words of this great apostle to the subject now under consideration, that is, the end of the world, that I will quote a few more words of what he says on the subject. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior; knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and



in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up."—2 Pet. 3: 1-10.

I have touched at some length on this important subject, the consummation of the world, and of the glorious coming of our Lord and Savior, for the encouragement of afflicted saints. Let the scoffers cry out, "Where is the promise of his coming?" But let the cry of the saints be, "Even so, come, Lord Jesus! Come quickly!"—Rev. 22: 20.

Let me entreat you, not to be cast down, nor discouraged if friends forsake you, and persecute you, for so did they unto your Savior before you. And, "If you will live godly in Christ Jesus, you shall," (as the apostle has told us,) "suffer persecution."—2 Tim. 3: 12. You have doubtlessly read the lives of devoted Christians, and have seen how they suf-

fered, and how they triumphed. Look at that eminent servant of the Lord, John Bunyan, cast into prison during twelve years for preaching Christ crucified! Look at that saintly woman, commonly known by the title of Lady Guion, what she suffered, and how patiently she bore the cross even unto death! Her sufferings were not only from without, but in her own house. She was shamefully treated by her son, and by her mother-in-law. And her own husband took part with the servant girl, who used continually to insult her, and even struck her. Her husband, on one occasion, instigated by the servant, threatened to knock her down with his crutch, which he threw at her. She was also persecuted by both priests and bishops. They insinuated things in regard to her moral character, of the grossest kind; forged letters in her own name, in order to prove the false accusations brought against her, suborned false witnesses against her, and persecuted her with unmitigated malice during her whole life. Not succeeding in preventing her from speaking and writing on the subject of interior silent prayer, and the love of God, they thrust her into prison, where she remained ten years. During the last five years of this time she was confined in a lonely cell in one of the dungeons of the Bastile, in the city of Paris. In this dismal hole she had no other light nor air but that which came through a small opening in the wall of the prison, which was ten feet thick. All the prisoners who were confined in

the Bastille had to take a solemn oath, never to divulge any thing that transpired during their confinement. Lady Guion, therefore, being bound by this oath, never spoke of what she suffered during her long confinement. Being entirely at the mercy of her relentless persecutors, there is no doubt but that her sufferings were very great. At the end of her imprisonment, she was banished to Blois, a town in the south of France, where she remained in exile till the day of her death.

Another cross, known only to the saints of God, is that, which may be called, the cross of the desert. By this I mean the loneliness of the way to their heavenly home. We read, that, in ancient times "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3: 16. But now, we may go a whole day's journey, and meet no one on the way who speaks one to the other of the heavenly home whither they are going. Indeed, when you speak to them they stare at you with a vacant gaze, as if it was something in which they were no way interested. I allude, now, to professing Christians. Of the world, we expect nothing but of the world. But of Christians we do expect to hear something of our dear Lord, and of our heavenly home. If they that feared the Lord spake often one to another, *in that age of the world when the Savior had not yet personally come, and laid down his life for*

them, how much more ought we not now to expect that those who fear the Lord will speak often one to another of him, since he has not only come, and laid down his life for them, but sent them, according to his promise, his Holy Spirit to direct them in the truth and to comfort them?—John, 14: 16. When I thus speak, I admit there are a few who love to speak of Jesus, and whose eyes brighten at his name. But, O! I have sometimes passed a whole week without hearing a whisper of the love of Christ. I do not mean in the world, but among professing Christians. Touch upon the topic of war, and the eyes kindle with animation and the tongue is like a perennial fountain. Let the sound of a dollar ring upon the ear, and the fluctuations of stocks and trade, and the whole man is alive with interest. So, indeed, in regard to any thing appertaining to this world. Is not this a cross? But while it crucifies us to the world, it drives us nearer to the Savior. Whilst it shows us, that, as Christians, “We are here wandering in the wilderness in a solitary way, having no city to dwell in; hungry and thirsty and our soul fainting in us,”—Psaln. 107: 4, it also affords us the sweet experience, that Jesus “Never leaves us nor forsakes us.”—Heb. 13: 5. For when there is a famine all around, “He prepareth a table before us in the presence of our enemies; he anointeth our head with oil, and our cup runneth over.” We may then exclaim, “Surely goodness and mercy shall follow

me all the days of my life : and I will dwell in the house of the Lord forever."—Pslm. 23 : 5, 6.

O, what would be the disconsolate state of the poor, calumniated, and persecuted child of God, had he not one Friend, his heavenly Father, as a witness of his innocence ! To that Father he can go, and, while praying for his enemies, feel his Father's love and sympathy. No enemy on earth he does not heartily forgive, not from his lips only, but from the bottom of his heart, ready to render them every service in his power. Just like his dying Savior on the cross. "Father, forgive them : for they know not what they do."—Luke, 23 : 34.

But the cross of annihilation, if so it may be called, is the cross of all crosses. This is that state of the soul where God hides himself behind his attribute of justice, while the poor soul is passing through the "Fiery trial,"—1 Pet. 4 : 12, which burns out all the dross of his fallen nature, that is, selfishness. During this burning process, God sits as "A Refiner,"—Mal. 3 : 3. And when he can see his own image reflected from the gold, the fire is extinguished. All this while the poor soul is like the three servants of God, formerly, who were cast into the "Fiery furnace heated seven times hotter than usual."—Dan. 3 : 19. No friend approaches that furnace to console them. The heat was too hot for any friend, even should he have attempted it. But that "Friend that sticketh closer brother,"—Prov. 18 : 24, even the Lord Jesus

Christ, "The Son of God,"—Dan. 3: 25, was with them. And so he is with every soul that trusteth in him. And, were it not for his presence, no one could stand the fiery ordeal that those have to pass through, on whom he imprints his image.

Although "The form of the one who was with the three in the fiery furnace, was like the Son of God,"—Dan. 3: 25, and, although "God sent his angel, while Daniel was in the lion's den, to shut their mouths that they should not hurt him,"—Dan. 6: 22, nevertheless, it is quite probable, that, under the impulse of the moment, with such impending dangers around them, they felt as the disciples did, when Jesus was with them, and asleep, "When there arose a great tempest in the sea, insomuch that the ship was covered with the waves; and they came to him, and awoke him, saying, Lord, save us: we perish."—Matt 8: 24. Even our blessed Lord himself exclaimed, in his agony on the cross,—“Eli, Eli, lama sabachthani? My God, my God, why hast thou forsaken me?”—Matt. 27: 46.

Be assured, ye suffering saints, who are despised and neglected by the world, and forsaken by friends, that your heavenly Father will never forsake you, so long as you trust in him.—Heb. 13: 5. If "not a sparrow falleth to the ground without your Father," and if "The very hairs of your head are all numbered,"—Matt. 10: 29, think ye, that you will be forgotten by that Father in your troubles? "Heaven and earth," (says the blessed

Savior,) "shall pass away; but my words shall not pass away."—Mark, 13: 31. "He that keepeth Israel, shall neither slumber nor sleep."—Palm. 121: 4. Therefore, when the storm rages, rest upon the bosom of Jesus, and sleep sweetly. When the fires are enkindled round about you, remember that Jesus is there, and not a hair of your head will be burned. Elevate your faith. Walk upon the waters, and, with David, exclaim, "God is my refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Palm. 46: 2. "My brethren, count it all joy," (as the apostle exhorts,) "when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."—James, 1: 2. And remember, again, that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons;—but if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."—Heb. 12: 6–11.

"Great is the mystery of godliness." And one of its mysteries is, Why some of God's dear children suffer so much more in this life than others? The answer is, that those who are made the most conformable to the image of Christ, suffer the most;

and, in the future life, will be exalted the highest in glory, be nearest, essentially, to their divine Lord and Savior. O, ye redeemed ones, be your reward the first, second, or third heaven, you will eternally praise the Lord your God that you were saved at all. Your song will ever be, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."—Pslm. 115: 1. Whilst we all have to exclaim, "Behold, I was shapen in iniquity; and in sin did my mother conceive me,"—Pslm. 51: 5; nevertheless, we are all born constitutionally different. Our heavenly Father, "Who is love,"—1 John, 4: 8, "Not willing that any should perish, but that all should come to repentance,"—2 Pet. 3: 9, deals towards us, in the present life, in his beneficent designs for our salvation, according to these constitutional traits of character. Those who are exalted in glory to the third heaven, would, perhaps, have been lost, had God dealt with them just as he did with those in the first heaven; and those in the first heaven would, perhaps, have been lost, if God had dealt with them as he did with those in the third heaven. Therefore, O, ye tribulated souls who are encompassed with the sorrows of death, and the pains of hell,—Pslm. 116: 3, remember that you suffer through the love of God, and that the very sufferings through which you are passing, will render you more conformable to the image of your Savior, and exalt you the nearer to his glory in the kingdom of his Father.



"As one star differeth from another star in glory, so also is the resurrection of the dead."—1 Cor. 15: 41, 42. And so also is it in the present life. There is the first, second, third and fourth degree. These degrees are set forth by Solomon, in his Canticles. Speaking under a beautiful figure of inspiration of those who compose the Church of Christ, he says, "There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is *but* one; she is the *only* one of her mother, she is the choice *one* of her that bore her. The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her."—Cant. Sol. 6: 8, 9.

Before illustrating the passage just quoted, I would state that the book of Canticles, or, what is commonly called Solomon's Song, is a mystical representation of the union of Christ with his Church. By the Church is meant the living members of Christ's body; or the living "Branches of the Vine," to which our Lord compares himself, when he says, "I am the true vine, and my Father is the husbandman."—John, 15: 1. I would observe, moreover, that the words, *but* and *only*, which are in italics in the above quotation, are not in the original text, and do not belong to it, and that they rather render the text obscure than otherwise.

By the dove is meant the favorite spouse of our Lord Jesus Christ; and by the queens, concubines, and virgins, is represented his whole Church. By

the dove, which Christ calls, "The one, and the choice one of her that bore her," that is, of the Wisdom of the Father, is meant the soul that is united with the Lord Jesus Christ, in perfect love. She is called "The one," or "The chosen one," because there are but few, in this life, who attain to perfect love. This soul is perfect by the entire renunciation of self to the will of God in all things. The soul, thus purified, is represented in the following chapter, under the figure of the "Best wine," drunk by "the Beloved" of the spouse, to signify the perfect union of Christ with his chosen ones.—*Ib.* 7: 9. The wine thus drunk, becomes incorporated, and one with Christ, in answer to his own prayer, when he said, "Neither pray I for these alone; but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that *they also may be one in us*: that the world may believe that thou hast sent me."—John, 17: 20, 21.

Let it be noticed, that this perfect union with God in Christ Jesus, in those who are entitled to the epithet of doves, takes place in the present life; because the passage reads, "That the world may believe that thou hast sent me." That is, that the childlike simplicity of his "Chosen ones," the innocency of his "Doves," may be such, that the world may be constrained to believe that they are under an influence more than human; and, as the apostle says, "That they may, by your good works,

which they shall behold, glorify God in the day of visitation."—1 Pet. 2: 12.

In the fourth chapter of the Canticles, the spouse of Christ is called "An inclosed garden, a spring shut up; a fountain sealed."—Cant. 4: 12. In the chapter now before us, it is said, that "The daughters saw her," (the spouse,) "and blessed her; yea, the queens and the concubines, and they praised her."—*Ib.* 6: 9. How is it then, that the spouse of Christ, his chosen one, is said to be a garden inclosed, and a sealed fountain, and at the same time, that the queens and the concubines saw her, and praised her? This all harmonizes when the subject is fully understood. The chosen ones of Christ, who are united with him in *perfect love*, resemble him interiorly and exteriorly. Interiorly, inasmuch as their graces and virtues are of a character that no eye can see, and no mind conceive that is not filled with the same virtues. Exteriorly, the resemblance is beautifully illustrated in the comparing of his chosen ones to the "Pomegranate."—Cant. 4: 13. This is a species of fruit the most delicious of all fruits, and of the most beautiful tint; while, at the same time, it is enclosed in a very common, rough-looking exterior. So common indeed, is the exterior of these chosen ones, that people cry out, as they did in regard to their Lord, "Is not this the carpenter's son? And they were offended in him."—Matt. 13: 55, 57. Thus is it, that many are still offended at the

simple-looking exterior of Christ's special spouse, who, nevertheless, at times bless her, and praise her, acting, like the multitude formerly, who, at one time, "Spread their garments before Jesus, and strewing the way with branches of trees, cried out, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord,"—Matt. 21: 8, 9; and afterward cried out, "Let him be crucified."—Matt. 27: 22.

Christ seeing in his spouse so many virtues of his own, tells her that "She is fair."—Cant. 4: 1. And admiring his own divine virtues in her, he addresses her, saying, that "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."—Cant. 4: 6. This mountain is the elevation of the Christian soul high in faith and charity. It is a mountain of myrrh, typical of the trials, suffering and persecution through which his spouse must pass in following him. She has "Forsaken all for his name's sake," and now he enables her to follow him up the mountain of the difficulties which she has to surmount, and through the darkness which forced her to exclaim, "My God, my God, why hast thou forsaken me?" This faithful spouse clings to her Beloved still; and, with him exclaims, "Not my will, but thine be done!" "Until the day break and the shadows flee away," is often a long, long night, to the faithful spouse. But, on that mountain there is an eminence or "Hill," where the "Frankincense" of the conse-

cratation of the spouse to her Beloved, ascends as a sweet odor before the throne of God. Forgotten of the world, despised, and persecuted by the world, that soul remains on the "Mountain" in sweet communion with her Beloved, "Until the day break, and the shadows flee away." "Bearing now in her body the marks of the Lord Jesus," and fragrant with the incense of her heart, the spouse is addressed by her Beloved, not as formerly, "Thou art fair," but, "Thou art *all fair*," (altogether fair;) "there is *no spot in thee*." — *Ib.* 4: 7.

Beautiful as such souls as these are in the sight of their Beloved, they are like him, "Despised and rejected of men. He was a man of sorrows, and acquainted with grief; and they hid, as it were, their faces from him; and esteemed him not." — Isa. 53: 3. So it is with all who "Are conformed to the image of their Beloved," by rising above "The form of godliness," into "The power of it." 2 Tim. 3: 5. "Thou art all fair, my love: there is no spot in thee. Come with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." — Cant. 4: 7, 8.

These are the words of Christ to his loved one. He says unto her, Come with me from Lebanon. This is a lofty mountain, and signifies whiteness and incense. The other mountains mentioned are in the vicinity of Lebanon. Amana is integrity and truth. Shenir, a lantern, or a hidden light.

Hermon, anathema or destruction. It is from Lebanon that the Beloved invites his spouse to come with him. But he tells her, previous to her coming, to "Look from the tops of the other mountains," as well as "From the lions' dens, and from the mountains of the leopards." This is in allusion to the fact that his spouse had not reached Mount Lebanon, till surmounting the difficulties and oppositions attending the ascent of the other mountains; that is, till in the integrity of her soul she had reached the summit of truth; had been anathematized by the world, and self had been crucified. The light that shone in her was seen in its full brilliancy only by the eye of her Beloved. To the world, and to those who had not attained to her exalted virtues, her light shone only as a candle closed up in a lantern. Indeed, to some she appeared "Black."—Cant. 1: 5. Although to many her light was as a mere glimmering, yet, in the sight of her Beloved, her virtues and her entire consecration to him, made her as white and pure as the lily; and all her aspirations were as incense before him.

Then it was, and not till then, that he addressed her as his "Spouse," and told her that "She had ravished his heart.—*Ib.* 4: 9.

He calls her from the "Lions' dens, and from the mountains of the leopards." Let the afflicted soul who is passing over these wilderness mountains, infested with roaring lions seeking to devour her, and with the sly leopard whose character is secretiveness and treachery, let her keep her eyes toward

Mount Lebanon, remembering that there her Beloved waits for her. He had told her, and all his betrothed, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."—John, 16: 33.

The lions in their dens, are the common wicked in the world; but the leopards are false brethren, who would appear as sheep, but in God's sight they are covered with spots. It is said, that the lions are in their dens, but the leopards are on the mountains. "The mountains of leopards." The dens signify the world at large. But the leopards are in the church, typified by the mountains. It was on the mountains where the spouse "Heard the voice of her Beloved. Behold! he cometh," (says she,) "leaping upon the mountains, skipping upon the hills."—Cant. 2: 8.

O, ye spouses of the Beloved, whose light shines in the world only as a candle shut up in a lantern; against whom the lions roar with malice, and the leopards prowl to catch you by surprise; and "Who cry unto the Lord because of the voice of the enemy, because of the oppression of the wicked, saying, O, that I had wings like a dove! for then would I fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest,"—Pslm. 55: 3-8, and who, perhaps, are of that number who can say, "It was not an enemy that reproached me; then I could have borne it. But it was thou, a man mine equal, my guide and

my acquaintance. We took sweet counsel together, and walked unto the house of God in company,"—*Ib.* 12-14, let one, who has passed through the same trials with yourselves, and who has escaped from the gripe of the leopard, say unto you, encouragingly, Look beyond the mountains of danger, which are in your way, to "Mount Lebanon;" and, with the eye of faith, prospectively embrace your Beloved who there stands ready to receive you; to embrace you; not, however, before your garments have been made pure and white, washed in his own pure blood, and in the waters of tribulation; not, till you have fought the good fight of faith, and have vanquished the lions and the leopards; and have proved yourselves valiant soldiers of the Captain of your salvation.

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### SELF-DECEPTION.

"If the light that is in thee be darkness, how great is that darkness!"—Matt. 6: 23.

When a man is traveling in a dark night, he steps with caution, and frequently looks around to see if there is danger near. If he strike his foot against something in his way, his body, as a faithful sentinel, admonishes him of the danger by the sensation of pain. He then steps more cautiously, and at length arrives safely at his journey's end. But not so, in the journey of life, with the man



"Whose eye is evil." In that case, "His whole body is full of darkness."—Matt. 6: 23. When he stumbles, there is no monitor to admonish him, for the "Light that was in him" he has extinguished. And his "Conscience, by degrees, becoming seared, as with a hot iron,"—1 Tim. 4: 2, does not admonish him of his danger; or, if it whisper in his ear, he does not listen to it. As the prophet Isaiah saith, "He feedeth on ashes: a deceived heart hath turned him aside, that he can not deliver his soul, nor say, Is there not a lie in my right hand?"—Isa. 44: 20.

"How great is that darkness!" These words were spoken by our blessed Lord, in his sermon on the Mount, and evidently allude to those who make a high profession in religion, such as was made by the scribes and Pharisees. "Take heed," (says he,) "that ye do not your alms before men, to be seen of them, otherwise you have no reward of your Father who is in heaven. Therefore, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the corners of the streets. And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, that they may be seen of men. Moreover, when ye fast, be not as the hypocrites, of a sad countenance, that they may appear unto men to fast. Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven. For where your treasure is, there will your heart be also."—Matt. 6: 1-21. He then exclaimed, "If

the light that is in you, be darkness, how great is that darkness !”

The light that was in them was the light of truth; the light that prompted to the giving of alms to the poor; the light that moved them to prayer; and the light that urged them to fast. But the darkness was the motive that governed their actions. It was done “To be seen of men.”

How great is that darkness! It spreads its deadly shade over the whole horizon of the daily walk of the mere nominal Christian. All that he does is deceptive. He not only deceives the world, but deceives himself. Truly, indeed, “He feedeth upon ashes.” And well may it be said of him, what the angel said to the Church in Sardis, “I know thy works, that thou hast a name that thou livest, and art dead.”—Rev. 3: 1.

There is more hope for the open profligate and the notorious sinner than for a character such as this. Their conscience reproves them. They sin, and know it. But the self-deceived never think of asking, “Is there not a lie in my right hand?”

You see them strict in all the outward observances of religion, just as were the Pharisees. And, strange to tell, they can weep, and sob, and sigh, just as if their hearts were made of flesh. In reading the Sacred Scriptures, which they profess to take as their guide, they carefully shun certain portions of them where their favorite sins are too plainly reproved, and select those portions which they manage to “Wrest to their own destruction,”

with more facility. There are certain chapters in the epistles of Paul, which they shun as carefully as they would a viper. This, surely, is "To love darkness rather than light, because their deeds are evil." The man, however, who is sincerely desirous of walking in the "Strait and narrow way that leadeth unto life," searches, when he has a doubt, every part of Scripture, to find the truth. He asks not whether it condemns him, since he wants to be condemned, if he is wrong. O, give me that servant who is willing to do his heavenly Master's will, be it what it may! "Not my will but thine be done!" And surely, if his heart be right, he may always know his Father's will by asking him. For, as the apostle assures us, speaking of the light of God's Spirit on the heart, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth into a dark place, until the day dawn, and the day-star arise in your hearts; knowing this, that no prophecy of Scripture is of any private interpretation."—2 Pet. 1: 19, 20. Ask that Father for bread, and he will not give you a stone; and for fish, and he will not give you a serpent. You may read the Holy Scriptures all the days of your life, as many do, and not be the better for it. On the contrary, as the apostle declares, "The unlearned and the unstable wrest the Scriptures to their own destruction."—2 Pet. 3: 16. Not the unlearned in the knowledge of this world, but the unlearned in the school of Christ. For, as our blessed Lord has said, "O, Father, Lord

of heaven and earth, I thank thee, because thou hast hid these things from the wise and prudent; and hast revealed them unto babes."—Matt. 11: 25. These are the ones that suck the pure milk of the Word of Life, even as babes do, from the breast of their mother.

The apostle tells us, "That no prophecy of Scripture is of any private interpretation."\* And that "It came not in old time by the will of man; but holy men of God spake as they were moved of the Holy Ghost"—2 Pet. 1: 20, 21. And as "The unlearned and unstable wrest them to their own destruction," we must turn to the Light within, to that "More sure Word of prophecy," which, although, when it "Shineth in darkness, the darkness comprehendeth it not," nevertheless, when it shines into a heart where the "Eye is single," it "Enlightens the whole body." In that case, "The Word of God," (both written and unwritten,) "is a lamp unto their feet, and a light unto their path."—Pslm. 119: 105.

The children of God are, therefore, supplied with two lamps; the written Word, and the Word within.

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\* By prophecy of Scripture is here meant, as Cruden in his Concordance remarks, "The explaining of Scripture, preaching, or speaking to the church in public." See 1 Cor. 14: 1, 3, 4. "They spake as they were moved of the Holy Ghost." These prophesyings, many of them, at least, have been transmitted down to us in the Sacred Scriptures. The explanations we now get of the Sacred Scriptures, come from uninspired men, and of course, what they say must be scrutinized by the light of God's Holy Spirit, and be approved or condemned by that light.

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One is a transcript, and, as it were, the echo of the other: One, "Written by holy men of God, who spake as they were moved of the Holy Ghost;" and the other, "The still small voice," the Holy Ghost, that speaks in the heart.

We have then, here, two guides, the one on our right, and the other on our left, to help us along on our journey and to keep us in the "Strait and narrow way that leadeth unto life." If the will is right, there is no difficulty in keeping in this path; but when the will is to do evil, an excuse can always be found, and, as the prophet expresses it, "A deceived heart hath turned him aside, that he can not deliver his soul, nor say, Is there not a lie in my right hand?"

The difference between a self-deceived professor of religion, and a hypocrite, is so slight, that it is difficult to describe it. The hypocrite is one who uses religion merely as a cloak to cover his deception. But the self-deceived abuses the religion he professes, by closing his eyes against some of its plainest precepts, when those precepts are contrary to his natural inclination.

True religion consists in our believing in God as he is revealed in the Holy Scriptures, and in doing his will from a sense of duty; and in loving him for his glorious perfections. Heaven is the reward of those who love him; and hell is the punishment of the wicked.

True religion, therefore, unites the soul to God in such a way that sin become odious to it in all

its shades. That soul, thus united to God, is as sensitive to sin, as the apple of the eye is to touch.

False religion, or the religion that is based upon self, looks at the reward; and heaven opening to its view, it is enraptured at the scene. It looks at hell below, and shudders at the sight. Resolves to gain the one, and shun the other. It is amongst these that the self-deceived are found. But motives such as these are servile, and God, who sees the heart, does not accept their offerings. The offerings that are acceptable to God, are such as those of Abraham, who offered up his beloved and only son, Isaac. Abraham took the wood of the burnt offering, and laid upon it Isaac, his son, and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father! and he said, Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt offering. And Abraham said, My son, God will provide himself a lamb for a burnt offering: And he bound Isaac his son and laid him upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto Abraham out of heaven, the second time, and said, Lay not thine hand upon the lad: for I know that thou fearest God, seeing thou hast not withheld thy son, thy only son from me."—Gen. 22: 6–12.

Here is a living example of a true Christian, or rather, of two such Christians. Which to admire

the most, we can hardly tell. The father, with the knife, about to immolate his only son, in obedience to the voice of God; or the son, equally obedient to his father, when he said, "My father! Behold the fire and the wood, but where is the lamb for a burnt offering?" And he suffered himself to "Be bound and to be laid on the altar upon the wood."

But when we come to the offering of the self-deceived professor, the mere nominal Christian, we find he has no other offering to give but the refuse and offals of his own table. By this I mean, he gratifies his own selfishness first, and offers the overplus to God. He wants heaven here, and heaven hereafter; the enjoyment of self upon earth, and of God in heaven. But to such, let me say, "God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6: 7. Let me also ring in his ears, if they are not as callous as a statue's, the awful truth, that "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14: 12.

Some of these self-deceived, mere nominal Christians, you frequently find in the uppermost seats in the synagogues; and where long prayers are made. You will find them where they fabricate a heaven on earth, deceiving themselves and deceiving others. Others again, in loud vociferations, would make you believe that they were in the very confines of heaven; and, by their sighs and tears, that their hearts were breaking with sorrow for sin. But when this scene closes, and the realities of life are

to be entered upon, you find them proud, selfish, impatient, and worldly-minded. Outwardly they profess to worship God, but inwardly, they worship Mammon. Instead of being willing to "Sell all that they have for the pearl of great price,"—Matt. 13: 46, they follow the example of Esau, "Who sold his birthright for a mess of pottage,"—Gen. 25: 33; that is, for the poor, sordid gratifications of self. Hence, when it is to their interest, they scruple not to take advantage of the neighbor in their dealings; and sometimes, when the temptation is great, some frivolous excuse beclouds their conscience, and they defraud him, even to a large amount. Their conscience and their interest is identical; hence, whatever they desire, if they can find the means of accomplishing it, conscience bows obsequiously to it. A lie, then, in their eyes, is no lie at all; or, if it is, they swallow it down without remorse. They are implacable and revengeful to the last degree; so much so, that they would not give the victim of their malevolence a crumb of bread to save his life.

There is more hope for the reclamation of the profligate, and even of the professed infidel, than there is for Christians such as these. The former show themselves as they are; and even seem to glory in their shame. But the latter never think of asking "Is there not a lie in my right hand?" They believe the lie, and try to pass it upon others as genuine coin. What renders their culpability infinitely greater, is, that the lie, once on the wing,



flies off in every direction; and the victim of their revenge is stung to death as by so many bees.

Self-deception manifests itself in different individuals, in various ways, according to their natural propensities. But self predominates in all. Some you will find living at ease on a fortune accumulated by usurious exactions on the necessities and misfortunes of others, without ever reflecting that such gain renders them culpable before God. The law of justice requires that restitution be made of this ill-gotten gain; and, if those from whose necessities it has been extorted are not to be found, it belongs to the poor. The same is to be said, also, of those who deprive the laborer of his hire, or who do not compensate him according to the value of his services.

“At ease in Zion.” He does not hear the keen whistling of the wind as it enters the crevices of the poor man’s cabin. Nor does he feel the cold hands of the little starvelings, as they wistfully look up to their mother for bread; nor witness the agony of those fond parents who have not a crumb to give them. Yet he worships God, and, perhaps, “Thanks God that he is not as other men are.”—Luke, 18: 11. He virtually acts like Cain, when God said unto him, “Where is Abel, thy brother? And he said, I know not: Am I my brother’s keeper? And the Lord said unto him, What hast thou done? The voice of thy brother’s blood crieth unto me from the ground.”—Gen. 4: 9, 10. This man, at ease in Zion, says, likewise, in his heart, and mani-

feats it in his conduct, "Am I my brother's keeper?" Charity makes us all the keepers of our brethren. Hence, as we are commanded, "Let no man seek his own, but every man another's wealth," or welfare.—1 Cor. 10: 24.

Money wrongfully obtained, and the slandering of another's character, are sins that never can be pardoned, so long as restitution of the money is not made, and the falsity of the slanderer not retracted. Although this is self-evident, nevertheless, the poor self-deceived soul finds reasons sufficient to justify her in her conduct, and passes on, heavenward, as she thinks, with this load of guilt upon her, clinching fast the "Mammon of unrighteousness" in her hand, and retaining the viper of malice in the heart. Our blessed Lord said, in regard to an unpardoning heart, "Leave there thy gift before the altar, and go and be reconciled to thy brother, and then come and offer thy gift."—Matt. 5: 24. So may it now be said, and so saith the spirit of truth, in regard to the subject before us, 'Stop, on what thou thinkest thy heavenward course. Take back that Mammon in thy hand; restore it to its lawful owner; and go, with that black heart of thine, and vomit the viper out, in the presence of the victim whom thou has stung; and then hurry around, where thy defamation has blackened his character, and wipe it out with thy tears: and then come, emptied of this load, and continue thy journey.'

I feel for the welfare of these self-deceived, and

could I be instrumental in reclaiming a solitary one of them, it would be a rich reward of my ardent prayers for their conversion; for, as the apostle says, "Let him know that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—James, 5: 20.

"With God all things are possible."—Matt. 19: 26. And so "Are all things possible to him that believeth."—Mark, 9: 23.

Were it not for this, Hope would take her wing, and Charity would never attempt to reach an object so deep in darkness, and so lost in sin.

But, as "All things are possible to him that believeth," Hope still lingers close to his heart; and Faith, on the wings of Love, flies to this poor, self-deceived sinner, and, like "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,"—Deut. 32: 11, so does Faith also, buoyed up on her wings of love, stir up the nest of the security of these deceived ones, flutter over them to drive them from that nest; spreadeth abroad her wings of love; taketh them, and beareth them on her wings; thus teaching them, by the kind offices of Charity, to fly; and to fly from the nest of self-security, upwards toward heaven.

Poor deceived ones! should you ever read these lines, I pray God to strike you with conviction! May the tears of contrition, mingled with the blood of a dying Savior, cleanse you from the hidden

sins of self-deception, before Vain-Hope ferries you over the Jordan of death, and you stand at the heavenly gate without your certificate; and then, when too late, find that your own heart has been your greatest enemy.

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### THE RESURRECTION OF THE DEAD.

HERE lies a corpse. "Dust thou art, and unto dust shalt thou return."—Gen. 3: 19.

Such was the sentence passed by God, on our first parents when they transgressed. Their returning to dust, was in relation to their body—"Dust thou art"—not in relation to their soul, which "Was created in God's own image."—Gen. 1: 27.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Eccl. 12: 7.

Necessarily so: God's own image is indestructible; that image is spirit: and that spirit is life; and that life is immortal. That spirit, that life, and that immortality, is not of necessity, but it is an outpouring and an overflowing of the infinite love of God in Christ Jesus our Lord.

"He spake, and it was done; he commanded, and it stood fast."—Pslm. 33: 9. "God is Love."—1 John, 4: 8. "And he so loved the world, that he gave his only begotten Son, that whosoever believeth

in him, should not perish, but have everlasting life."—John, 3: 16.

It is the dust, then, that returns unto the dust.

Every man has two bodies, that of the dust, and that of the spirit; one, visible to the natural eye, the other, visible only to the spiritual; according to that of Paul, where he says, speaking of the resurrection of the dead, "There is a natural body, and there is a spiritual body."—1 Cor. 15: 44.

"Thou fool," (exclaims the apostle, addressing himself to those who did not understand how the body could rise,) "that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be—but God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. 15: 36–38.

The apostle, speaking of the resurrection of the body, compares it to grain, "It may chance of wheat, or of some other grain." Now, when a grain of wheat or corn is planted, its vegetable life dies, and the grain rots in the ground, and never rises again, but returns to the dust, whence, like man's body, it came. And yet, there is a resurrection of the corn, resembling the resurrection of man. The new corn that grows upon the stalk produced by the grain of corn that has rotted away, is comparable to man's "Spiritual body." In appearance, it is like the grain from which it is derived, but it is not that identical grain.

So, also, is it with the resurrection of the body. Quoting the words of the apostle, "That which thou

sowest, thou sowest not that body that shall be—but God giveth it a body, as it hath pleased him.” —*Ib.* 15: 38. In other words, the grain which was sown, and the body which was buried, were the natural bodies. The corn, that is produced from that which was planted, and rotted, which the apostle assures us, is *not the same body* as that which is produced from it, resembles its prototype in every particular. But, in the resurrection of the body of man, “It is not,” (as the apostle tells us,) “raised a natural body, but a spiritual body.”

An objection may here be made from the fact that Christ rose again the third day, in the same body in which he died. To this I would say, that the comparison will not hold good in every respect, inasmuch as Jesus Christ was not conceived in the natural way, “For his mother was found with child of the Holy Ghost.”—Matt. 1: 18. It could not be said, in regard to Jesus, as it is in regard to the rest of mankind, “Behold I was shapen in iniquity, and in sin did my mother conceive me.”—Pslm. 51: 5. Neither, could the denunciation of “Dust thou art, and unto dust thou shalt return,”—Gen. 3: 19, which was pronounced against Adam for his transgression, be pronounced against Christ, who was without sin. Therefore, the natural body of Christ, by the power of God, “With whom all things are possible,” was marvelously changed into his spiritual body. And, also, by this same Almighty power, he showed himself to his disciples, after his resurrection, *apparently* as in his natural

body, just as by the same power he prevented them from recognizing him after he had arisen. "Their eyes were holden, that they should not know him."—Luke, 24: 16. They saw him eat, and he did eat. Thomas thrust his finger into his side, and felt it. The spiritual body has all the power of the natural body, and much greater powers. It has the power of entering a room when "The doors are shut," as was the case when "Jesus stood in the midst of his disciples when they were assembled together for fear of the Jews."—John, 20: 19. The natural body has no such power as this.

It may be objected again, that, in the book of Job it is written, "And though after my skin worms destroy this body, yet, in my flesh, I shall see God."—Job, 21: 26.

I would here observe that these are not the words of an *inspired writer*, but they are the words of Job, recorded by an inspired writer; therefore, they are of no force when brought in opposition to what has been quoted from inspired writers. It is evident that Job did not speak of his fleshly body, since Paul says, "That flesh and blood can not inherit the kingdom of God."—1 Cor. 15: 50, that is, as Cruden explains it in his CONCORDANCE, "Our frail, corruptible bodies, can not come to heaven."

This objection from Job is of no more validity, than would be that, because Joshua thought the sun revolved around the earth, therefore, the sun must, and does revolve around the earth. Joshua was mistaken in his opinion, and so was Job mis-

taken if he thought that he should see God in his natural flesh or natural body.

As has already been said, Here lies a corpse. The question will arise: Since man has two bodies, where is the other body, and where was the other body during the man's lifetime? In answer to this, I will say, that his spiritual body was present with his natural body, during his lifetime, like caloric or heat, is present to a bar of iron, and invisible to the eye, when moderately heated. This comparison is applicable, so far as the sense of sight is concerned, and that is all that is intended by it.

I will present one more comparison. Open the eyes in a dark room, and nothing is seen. Why is it that nothing is seen? Not because the room is empty; but because the medium of seeing what is in the room is wanting. That medium is the light. Just so is it in regard to man's spiritual body, during his lifetime. A spiritual body can not be seen with the natural eye, because natural light is darkness when compared with spiritual light, or with that medium through which spirits see. Well might the apostle exclaim, "They need no candle there, nor light of the sun, for the Lord God giveth them light."—Rev. 22: 5.

The spiritual body resembles the natural body, just as the grain of corn produced resembles the grain which produced it. In the resurrection of the dead, therefore, when the spiritual eyes are open, every one will see the traits of the nat-



atural body, so that every man will be recognised again.

At the hour of death the spiritual body ascends into paradise. "To-day," (said our blessed Lord, to the repentant thief,) "shalt thou be with me in paradise."—Luke, 23: 43.

At death, every one knows his doom. They all go to their "Own place," as Judas did; the righteous to paradise, the wicked to hell.

It must be remarked, that the description of the spiritual body, given by the apostle, relates to the bodies of those who "Sleep in Jesus," since it is said, "It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power."—1 Cor. 15: 43. This is not applicable to the wicked, who are not "Raised in glory," nor "in power." We are, therefore, left here to infer from circumstances, what is the condition of the wicked after death. It may be that they will rise in their natural bodies. In that case, what is written in the twentieth chapter of Revelations, is applicable to them, that is, that "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man, according to their works. And death and hell were cast into the lake of fire. This is the second death."—Rev. 20: 13, 14.

This whole description of the above quoted passages, seems, evidently, to relate to the wicked only. In the verse just preceding it, John says, "I saw the dead, small and great, stand before God; and

the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20: 13.

The Book of Life is that book in which is registered the names of God's children from the "Foundation of the world."—Rev. 17: 8. It is called "The Lamb's Book of Life."—Rev. 21: 27, to show that we are saved by the blood of Christ.

The other books contain a record of the works of the wicked. "The dead were judged, every man, according to their works: and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life, was cast into the lake of fire."—Rev. 20: 13-15.

Here we see, that those other books contained, exclusively, a record of the works of the wicked, as it is said that, "Whosoever was not found written in the Book of Life, was cast into the lake of fire."

We can now see, that what is said about "The sea giving up the dead that were in it, and death and hell delivering up the dead which were in them; and their being judged, every man, according to their works, is in relation to the wicked only—to those whose names are not written in the "Lamb's Book of Life."

The wicked, therefore, may be raised in their natural and corruptible bodies, the same bodies in

which they died. That body was the instrument of sin—sin not washed away by the tears of sincere repentance, and the “Blood of the Lamb;” and the justice of God may require that it shall suffer with the “Worm that never dieth.”—Mark, 9: 44.

If this be so, light is now thrown upon those hitherto obscure words of our blessed Lord, when he said, “If thy hand offend thee, cut it off: it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that never shall be quenched—where the worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire.”—Mark, 9: 43-47.

So far as these words of our blessed Savior relate to the finally impenitent, they may be taken in their strict and natural sense. But, as it has been shown, that the natural body, the “Flesh and blood,” does not enter into the kingdom of heaven, but only the “Spiritual body,” it necessarily follows, that the accidents of the “Flesh,” or “Natural body,” that is, its blemishes, or the loss of any of its members, will not be with the spiritual body after death. In heaven all is perfect. If, under the Mosaical law, nothing that was “Blind, or broken, or maimed,”—Levit. 22: 23, was allowed to be offered up on the altar of the Lord, how much less could it be expected that the blind, the broken, or the maimed, should enter into his glorious king-

dom, where all is beautiful, perfect, and harmonious! If, on earth, it is required that the members of his "Church shall not have spot or wrinkle, or any such thing, but that it should be holy and without blemish,"—Eph. 5: 27, can it be expected that blemishes, either of body or soul, shall be admitted into heaven? Never!

When, therefore, our blessed Lord said, "It is better for thee to enter into the kingdom of God, with one eye, than, having two eyes, to be cast into hell-fire," he meant no more than to say, "If it were to be so," it would be better for them than to be cast into hell-fire. And this, certainly, all will admit.

It is not said, that *all* the dead were in the sea, but only "That the sea gave up the dead which were in it;" since those "Who sleep in Jesus," were in their spiritual bodies, "Under the altar," in paradise.

In regard to what is called The General Judgment, there is, with many, much doubt and uncertainty. By comparing the different parts of Scripture, which relate to this solemn scene, the true state of the case, I think, may be made clear, or, at least, much of the obscurity which has hitherto hung over it, be removed.

Every one is judged as soon as he leaves this world: the righteous ascend into "Abraham's bosom,"—Luke, 16: 23, and the wicked go to "Their own place," as Judas did.—Acts, 1: 25. Judgment, of course, was then pronounced upon

them. The case is similar to that before our earthly judges, when the penalty of the crime is death. The prisoner is judged, condemned, and remanded to prison. There he remains till the day of his execution, when the sentence of the law is executed upon him, and he dies. So with the sinner at death. He is condemned, and cast into hell. There he remains till the day when the final sentence is pronounced against him, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on the right hand, and the goats on the left: And these," (the wicked,) "shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 25: 31, 3 and 46. It is then that "Death and hell shall be cast into the lake of fire; and whosoever was not found written in the Book of Life."—Rev. 20: 14, 15.

This Lake of fire is, probably, another expression for the "Bottomless pit."—Rev. 20: 3. For, we read, that "There arose a smoke out of the bottomless pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit."—Rev. 9: 2. "This is the second death."—Rev. 20: 14.

Death and hell being cast into the lake of fire, is a figurative expression, which must signify the

unchangeableness of the penalty of the wicked, and that "There shall be no more death; for the former things are passed away,"—Rev. 21: 4; that is, there shall be no more death for the righteous, but an eternal death for the wicked.

When it is said, that "Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth the sheep from the goats," it is evident that the righteous and the wicked were not promiscuously together, since it is stated, that "Death and hell delivered up the dead which were in them,"—Rev. 20: 13, and as the righteous were not in hell, but in paradise, it is inconsistent and absurd to suppose that they would be promiscuously mixed with the wicked out of hell, on the Day of Judgment. The meaning simply is, that the righteous were seated on his right hand, and the wicked on his left, just "As a shepherd divideth his sheep from the goats."

As there is nothing definite in the Holy Scriptures, relative to paradise, we must infer what it signifies from other parts of Scripture. In the book of Revelation, John "Saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshiped the Beast, neither his Image; and they lived and reigned with Christ a thousand years."—Rev. 20: 4.

"He saw the souls of them that were beheaded." Now, since a spirit is invisible, not only to the natural eye, but invisible absolutely, since spirit is the negative of all form, what John saw was, and

must have been, the spiritual bodies of those who were beheaded for the witness of Jesus, that is, of all who are saved.

Now, where were those souls when John saw them? Quoting his words, "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls," etc.—Rev. 20: 4. I answer, they were in paradise. "He saw thrones." The throne of God is one, and he alone, in his glorified humanity, sits upon it. Those who sat upon the thrones were "The souls of them who were beheaded for the witness of Jesus, and for the word of God," according to the declaration of Paul, when he said, "Do ye not know, that the saints shall judge the world?"—1 Cor. 6: 2.

These souls, in their glorified and spiritual bodies, "Lived and reigned with Christ a thousand years."—Rev. 20: 4. They lived and reigned with him, on this earth, after the wicked had all been destroyed. "This is the first resurrection."—Rev. 20: 5.

That these souls were not in heaven, in the strict sense of the word, I think is evident, from the following considerations:

Heaven, properly speaking, is that place, state, or whatever it may be called, where there is but one throne, and that the throne of God. It is the final resting place, "Where the wicked cease from troubling, and where the weary are at rest."—Job, 3: 17. The exercise of all judgment there, so far as it relates to the final condition of the redeemed,

is passed and finished. There is there but one throne, and there must *necessarily be but one*; because "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21: 4. Now, such being the blessedness of heaven, those souls that "Were slain for the word of God," and who are represented as being "Under the altar, crying with a loud voice, saying, How long, O, Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6: 9, 10; those souls, I say, could not have been in heaven, strictly speaking, because in heaven, "God has wiped away all tears, and there is no more sorrow nor crying."—Rev. 21: 4.

Moreover, those souls are represented as being "Under the altar of God," and not as around his throne. They remain under the altar, until the first resurrection. This under the altar, is paradise. At the first resurrection, they came from under the altar, and met the Lord descending from heaven in the air. What the apostle Paul relates relative to this subject, will throw light upon it. I will, therefore, quote his words: "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven



with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thes. 4: 14-17.

Lest any one should think there is a discrepancy between what has been said, and the sixth chapter of Revelation, I will briefly illustrate the subject. In that chapter we read that "The angels stood round about the throne, and worshiped God. And one of the angels said unto me, What are those who are arrayed in white robes? and whence came they? And he said unto me, These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. 7: 11-17.

In the above quotation, no mention is made of the souls being under the altar, because the inspired writer is describing those souls as being in heaven. Hence, we see the similarity of the description, with that in the twenty-first chapter of Revelation, where the same inspired writer describes the condition of the souls in heaven, or on "The

new earth." In both these chapters it is said that "God shall wipe away all tears from their eyes," and that "There will be no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 6 and 21.

"If we believe that Jesus died and rose again, even so them also who sleep in Jesus, will God bring with him."—1 Thes. 4: 14.

Those who die in the Lord are represented as sleeping, to signify their being "Under the altar," or in paradise, cheered with the smiles of their Savior, but not awake to the full enjoyment of his glory. To this they will not awake till "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thes. 4: 16, 17.

The sound of this trumpet is only for those who "Sleep in the Lord." "The rest of the dead lived not until the thousand years were finished."—Rev. 20: 5.

Paul speaking of "Visions and revelations of the Lord," says "I knew a man in Christ, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the third heaven. How that he was caught up into paradise."—2 Cor. 12: 2-4.

We here again see a distinction between heaven and paradise. Paradise is the entrance into heaven, or the medium through which all that are saved must pass. Paul, therefore, when he was caught up to the third heaven, was also caught up to paradise, and passed on through the first and the second heaven, to the third.

"Then we," (says the apostle,) "who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

"Then we who are alive and remain." Paul did not mean to say, he, and the faithful who were then living, would not die before the coming of the Lord. He meant by we, the faithful *who should be alive* at the coming of the Lord, and who would *remain*, or be on the earth after the destruction of the wicked, as related in the nineteenth chapter of Revelation.

"Shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

Caught up together with *them* in the clouds, that is, with all the faithful who had ever lived, from Adam down to that time of his coming at the commencement of the thousand years, commonly called the millennium. Those who remain, or who are then alive on the earth, after the universal destruction of the wicked, are still in their natural bodies.

These faithful, who had been sleeping, as it is called, that is, who were in paradise in their spirits,

ual bodies, are represented as coming in the clouds to signify that the spiritual body is hid from the sight or view of the natural body, just as the moon is hid from the sight when a large cloud passes before it.

It is said the Lord is met in the air. This signifies that he comes from a distance, so far as relates to the sense of sight; that is, "He descends from heaven," "And the dead in Christ rise first." They rise; now, not from the earth, for they had already risen from the earth, and their earthly bodies, at the hour of death. They rise now from the clouds, or, in other words, become visible to those who are alive and remain to that time. Those who are on the earth, are still in their natural bodies. Here arises the question, How can those who are in their natural bodies, see those who are in their spiritual bodies? And what sort of intercourse will there be, during the thousand years, between those who are in their natural bodies, and those who are in their spiritual bodies? Here again, since there is nothing specifically stated in regard to this, we are left to form our judgment according to the circumstances of the case. "With God all things are possible."—Mark, 10: 27. And "All things are possible to him that believeth."—Mark, 9: 23. According to the laws of nature, man can not see a spiritual body, although his spiritual body is present with his natural body. But God, if he choose, can suspend, or transcend his natural law, as he did when Joshua commanded the sun to

stand still.—Josh. 10: 13. And then, those who remain, and are alive on the earth at the coming of Christ, will be enabled to see, and to converse with those who are in their spiritual bodies. Or, God willing, the spiritual body may look through the natural body, just as a man would look through a pane of glass.

It must be borne in mind, that, during this time of "Living and reigning with Christ," personally, on earth, a thousand years, human affairs will have undergone a great and miraculous change. "All things will then be possible." Christ is present in his glorious humanity. He will walk the earth, now cleansed of sin by the destruction of the wicked, and a universal jubilee will be sung by all the redeemed from Adam down to those blessed times.

We now come to what is meant by the "Third heaven." There has been much speculating in regard to whether heaven is a state or a place. Heaven is both a place and a state. Wherever God manifests himself in love, there, in a vague sense, is heaven. In this sense paradise is heaven. What is meant by the third heaven, is in allusion to heaven as a state. "Blessed are the pure in heart, for they shall see God."—Matt. 5: 8. And the purer the heart, the clearer shall they see him. It is, therefore, the difference of the state or moral condition of those who are saved, that constitutes the first, second, or third heaven. Heaven is a reward, hence, "Every man shall be rewarded according to

his works."—Matt. 16: 27. "There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So, also, is the resurrection of the dead."—1 Cor. 15: 41. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Dan. 12: 3.

Heaven, as a place, will be that "New earth" which John saw, after "The first heaven and the first earth were passed away,"—Rev. 21: 1; that earth, "Where the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes."—Rev. 21: 3, 4. That is heaven. It is both a state and a place. The new Jerusalem is there, that city, in regard to which, it was said, that "The first heaven and the first earth had passed away."—Rev. 21: 1. They had passed away, because the light of the sun was darkness when compared with the splendor of that light which shall then shine upon it, "The light of the glory of God, and of the Lamb."—Rev. 21: 23.

The truths that have been under consideration, are truths which appertain to the inhabitants of this earth, and the revelations that are given us in the Holy Scriptures, are also made relatively to the inhabitants of the earth. In regard to the countless millions of worlds revolving around those innumerable suns that are not only visible to the eye,

but which shine throughout the illimitable regions of space, we can not say what their heaven is. Perhaps the tree of life still grows there, and the fruit of the tree of the knowledge of good and evil has not been touched. If so, then all is heaven. But if they have fallen, the efficacy of the same Great Sacrifice for sin which was offered here, would answer for all; and ultimately, each planet, like the earth, will probably be its own heaven.

Hell is that place of punishment to which the wicked go when they die. After the General Judgment, it is that "Bottomless pit,"—Rev. 20: 3, that dismal abode of darkness and misery, where the gravitation of sin sinks the sinner, deeper and deeper, forever. In this world, "He loved darkness rather than light, because his deeds were evil,"—John, 3: 19, and now, since, during life, he contemned the will of God, he is allowed to do his own will; and that will is still to sin; the consequence of which is, still to suffer. Those who live the nearest to God on earth, will be nearest to his throne in heaven. And those whose sins separate them the farthest from him on earth, will be the farthest from him in hell. The truth remains, that "Every man shall be rewarded according to his works."—Matt. 16: 27.

**"GOD IS LOVE."—1 JOHN, 4: 8.**

O, THE loveliness of a character that is all love! Can we conceive of it? Just enough to make us feel how low we are, and what a stupendous and glorious a Being God is, because he is love. "And in this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him."—*Ib.* 4: 9.

Let us pause here—and feel what we hear. We hear of his anger, of his wrath, and of his judgments. What words are these but proofs of his love? "He is angry with the wicked, every day."—*Pslm.* 7: 11. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."—*John*, 3: 36. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—*Isai.* 26: 9.

"God is angry with the wicked every day." O, this anger is not in God. The expression signifies no more than that sin places God, in regard to the sinner, in an attitude where his love is more or less hid from the sinner, in proportion as his sin is more or less grievous; just the same as a dark cloud passing over the moon, hides the light of the moon, in proportion to the size and darkness of the cloud. The moon is the same, whether the cloud passes before it or not; so "Jesus Christ is the same, yesterday, to-day, and forever."—*Heb.* 13: 8.



His love changeth not, nor is it diminished. The change is wholly in the sinner. His sin is the cloud that hides his God from him. The greater the sin the greater is the darkness in which he is involved. Now, darkness, from the very nature of it, is disagreeable to our natural feelings, for although "Men love darkness rather than light because their deeds are evil,"—John, 3: 19, yet this darkness which they love, is merely the darkness of concealment. The darkness which no man loves, and which no man can love, is a darkness which curtails or destroys his enjoyments. For instance, no man can love to be blind corporally; nor can any man wish to be blind mentally. Every one wants to see; and every one wants to know. In fact, they want to see every thing, and they want to know every thing.

Therefore, in the strict sense of the expression, "God is angry with the wicked every day," no more is meant than that God hides himself from him, in order that the sinner, in his darkness, experiencing how miserable he is without the light of God's countenance upon him, may turn to God again. Therefore, God's anger towards the sinner is but an expression of his love. "God, still, is love."

"The wrath of God abideth on the sinner." The cloud remains, hiding God's lovely face from him; and so long as it remains, that sinner can find no rest to his soul; for "There is no peace, saith the Lord, to the wicked."—Isai. 40: 22. Now,

since he can find no rest to his soul, and no peace but in God, and from God, this very uneasiness is the best means which love could devise to reclaim him. "God is love" still; and he manifests that love by "His wrath abiding on the sinner."

If God's wrath did not abide upon him, while in his sins, he would sink deeper and deeper in them, till, finally, he would sink into hell, where the light of God's countenance could never shine upon him again. Therefore, the wrath of God abiding upon the sinner, is but a deeper expression of his love.

The judgments of God are but another mark of his love; "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12: 6. "Now, no chastening, for the present, seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."—*Ib.* 12: 6.

The love of God! "May we, with all saints, be able to comprehend what is the breadth, and length, and depth, and hight; and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God! Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen!"—Eph. 3: 18.

God gave his only begotten son, that we might not perish. Be our sins, therefore, what they may, God's love is above them all. He is still God, and

shines beyond the clouds, in one perpetual smile. "Come unto me," (is his invitation through his dear Son,) "all ye that labor, and are heavy laden, and I will give you rest."—Matt. 11: 28.

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### ON THE OMNIPOTENCE OF GOD, AND THE CREATION OF THE EARTH.

God is omnipotent; but by Omnipotence is not implied, or meant, that Omnipotence can effect that which involves a contradiction or an absurdity, or, that it can consent to that which is evil. Hence it is repugnant to Omnipotence and to truth, that two mountains should be without a valley intervening; because the conception of two mountains embraces the idea of a valley intervening, and without the valley nothing can be predicated in regard to the mountains: in other words, nothing can be predicated of nothing. Hence, again, as the apostle declares, "God can not lie."—Tit. 1: 2.

"In the beginning God created the heavens and the earth."—Gen. 1: 1. "In the beginning was the Word, and the Word was with God, and the Word was God."—John, 1: 1. "I am Alpha and Omega, the Beginning and the Ending, saith the Lord; Who is, and Who was, and who Is to come, the Almighty."—Rev. 1: 8.

By the two latter quotations which I have adduced to exemplify the true signification of the

expression, "In the beginning," we see the meaning to be, *that which is coeval with God, and that which is God.*

The two latter quotations relate to God himself, exclusively as to his essence. "I am Alpha, the Beginning," and "The Word was God." But the first quotation, from Genesis, relates to that which is a production of the essence of God—the creation of matter—or of that "Which was without form and void," the whole signifying that which is coeval with God.

From this it follows, that creation, which signifies that which is created, had no other beginning but God himself; consequently, there is no interval between God and what he first created. This very creation is the material emanation of God himself. It is as much one of his attributes as is love and power. It is in this that he exercises his power, and displays his love.

"In the beginning the earth was without form, and void; and darkness was upon the face of the deep."—*Ib.* v. 2.

"In the beginning the earth was." Let no one say, It was not. But it was *without form, and void.* It was in the immensity of the darkness of the infinite abyss of chaos; or, perhaps to speak more properly, or at least more Scripturally, "It was without form, and void." Still *it was*; and the voidness thereof was, that *darkness* was still upon the face of the great deep; and it was not God's will that light should yet shine upon it. But

when God said, "Let there be light," a portion of this great void manifested the beauty of his power, and the glory of his presence. Then was ushered into day a spark of the Divinity in this great globe, destined as the abode of man, and for the future display of the goodness, and providence, and love of God.

Without creation God would have had nothing to exercise his power upon, and that attribute would have been without a subject, and consequently a mere nullity. Neither is it possible to conceive of God, without, at the same time, associating creation with him. For, the moment the two ideas are separated, that moment not a dot of time, but an eternity intervenes. And if creation were not coeval with God, creation never would have been, because it would involve the contradiction that eternity had a beginning; whereas, "In the beginning *was* the Word."—John, 1: 1. The priority in relation to the Creator and the creation, is not in regard to time, but to essence. God declares that he is "I am." There is the essence. "He commanded and it was done; he spake, and it stood fast." There is the creation. The Essence always spake; and the command stood fast.

I do not speak now of the formation of matter-into worlds; but only of the formation of matter in itself. I speak only of the earth and of the formation of all other worlds, as they were when they were without form, and void, and when darkness was upon the face of the deep.

In regard to the formation of matter into worlds, time intervenes, and this implies no contradiction. On the contrary, it affords a continual opportunity for the operations of God's power and goodness, and a never-ending display of the wonders and varieties of his works.

When it is said that "God rested on the seventh day from all his work which he had made,"—*Ib.* 2: 2, it was speaking only of the work then being described; and that was, of this earth in its relation to man; and of the sun, moon, and planets of our solar system. It is evident that the scope of the sacred writer did not extend beyond these, inasmuch as the luminaries spoken of in the text, "Were set in the firmament of the heaven to give light unto the earth, and to rule over the day and over the night, and to divide the light from the darkness."—*Ib.* 1: 17, 18. It is evident, therefore, that the description of the earth, as given in Genesis, did not include those countless myriads of stars and worlds whose light is not visible to the naked eye, and much less capable are they of "Ruling over the day and over the night, and of dividing the light from the darkness," on the earth. God spake not of these when he inspired the sacred writer; neither did he speak of the gigantic iguanodon, whose fossil remains measure seventy feet in length, from the nose to the end of the tail, and from the ground, nine feet high; nor of the flying reptiles of the cretaceous formation of the earth, long before Adam was ever formed out of its dust.

Geology demonstrates, in the fossils that are found imbedded in solid rocks, and in deep recesses of the earth, that generation after generation of different genera and species of animals have lived and been swept from the earth, by revolution after revolution of the most stupendous character, both of fire and water.

Before closing the subject under consideration, to prevent any misconception of the true signification of the expression, "The earth was without form, and void," I will analyze the true sense of it. The very first words of inspiration were, "In the beginning, God created the heavens and the earth." The next words were, "And the earth was without form, and void." "The *earth*," *therefore*, "*was*," after it had been created. But it was without form, and void; that is, it was mere chaos. I do not mean by chaos, matter that is visible or tangible, but I mean the substratum of matter unconnected and unconglomerated by chemical affinity, by light, or by any other agency. This constituted the formlessness and the voidness of the earth before God willed that these agencies should act upon it. But when He spoke, the agencies of nature, which are but expressions of the Divine will, acting on that formless, empty matter, changed it into the earth. Was it not void, that is, unoccupied with visible matter, when its constituents were diffused through immensity, and without form? Nothing could be more void, nothing more formless, and nothing more worthy for a God to act upon, of infinite power.

## THE LANGUAGE OF NATURE.

To him whose ears are not a thoroughfare for news and a receptacle for the frivolous conversation of the worldly-minded, there is a language throughout all nature which speaks to his heart, proclaiming that God is love. Every thing points, as it were, like a finger upward, and exclaims, The hand that made us is Divine! Who can walk out, on a beautiful spring day, and view the landscape teeming with life, without feeling his soul all buoyant at witnessing nature rising from her frozen bed, and shaking off the icicles from her temples, to welcome the return of Spring with her flowers, and birds, and insects, and to inhale the fragrance of her balmy breath? The uncultivated mind, and the heart unrefined by the love of God, walks over all the loveliness of nature, treads her fragrant flowers beneath his feet, hears the warbling of the feathered tribe, sees all around, unnoticing a thousand charms in every thing, and passes on, with his eye and his heart fixed on the heavy, cold earth on which he treads; and there buries his affections. O, how much like the mere animal! He walks on, and all he looks for is his provender. Satisfy his sensual appetite, and he is at rest. The condition of the animal, however, is superior to that of the man who thus degrades himself beneath the animal, by passing through the world, forgetful of the God who made him, and intent only on the gratification



of self. He does not seek for God in every thing, as the man does whose affections are heavenly. He seeks for God in nothing; but like the mere animal, lives, propagates his species, and dies: with this difference, that when the animal dies, he ceases to exist; but when the sinner dies, he lives forever; and lives forever to lament his misspent life, and his ingratitude to God.

Christians! who often bedew your couch with lonely tears, in your pilgrimage through this desert, feeling as if you were alone, were it not that your heavenly Father sometimes meets you in the solitude of your soul, and walks with you through the Eden that accompanies his presence, your loneliness would be as dismal as the grave, and death to you would be the best of friends. Many of you have not the advantages of rural scenery, nor of the silence of its retirement, but your heavenly Father compensates you for it, by his immediate presence in your heart. Where God manifests himself in love, there is paradise. You have the privilege of sleeping on his bosom, like the beloved disciple John, and there, forgetful of the world, you can sweetly dream of heaven, and foretaste a little of its joys. There is comfort, therefore, for all God's children, "For God is love." "Yet a little while," (says the loving Savior,) "and the world seeth me no more; but ye see me; because I live, ye shall live also."—John, 14: 19.

What a precious thing it is, to have a Savior such as this! And precious, doubtlessly, you have often

found him, when your "Persecutors were swifter than the eagles of the heavens. When they pursued you upon the mountains: when they laid wait for you in the wilderness."—Lam. 4: 19. Well for you that you were on the mountain, though that mountain is in the wilderness, and though it be "The mountain of myrrh,"—Cant. 4: 6, yet be consoled with the reflection, that that myrrh, when burning under the fire of God's consuming love, emits a fragrance likened unto "Frankincense."—*Ib.* . Yes, beloved, your prayers ascend before God's throne as "A sweet smelling savor," and the tears that swell in your eyes are like precious "jewels" in the sight of your Beloved, and the weight of oppression that presses you down, is like "Chains of gold around your neck."—*Ib.* 1: 10. But you will live through it, and, like David, be enabled to exclaim in your tears, "Let the floods clap their hands: let the hills be joyful together before the Lord—for his right hand, and his holy arm, hath gotten him the victory."—Pslm. 98: 1, 8. And this victory is only prospective of that which you will sing, "When God shall wipe away all tears from your eyes, and you shall stand before the Lamb, clothed with white robes, and palms in your hands, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever and ever. Amen!"—Rev. 7: 9, 12. These are those, as the angel testified to John, "Who came out of great tribulation, and have washed their robes

made them white in the blood of the Lamb."—*Ib.* 7: 14.


We are now in the woods, pensively walking along where the bosom of our mother earth swells into romantic undulations, and the little rivulets ripple along meanderingly searching for a level in the valley below. As they pursue their course, they sing, and modulate their song according to the rocks and chasms over which they pass. Sometimes hoarse and lugubrious; sometimes quick and splashing; and sometimes soft, slow and undulating, symphonizing with the aspen growing on their borders, and mingling their gentle cadence with the aspen's sighs as the zephyr kisses its leaves. To the contemplative mind, where the love of God softens and elevates the affections, there is a voice in every thing. God's beauteous face is seen all around. There is not a pebble on which we tread that has not something to tell us about Him who made them. From the rough cobble, down to the diamond, whose pure water seems to wish to conceal itself from the contact of mortal gaze, there is something to be learned. The chorus of all they sing is, "God is love!"

There is the valley. Here is the mountain. Here comes the majestic river, pouring its waters into the gulf, from a distance of thousands of miles, cutting its way through mountains with as much facility as the wild-goat would skip over the acclivities of the Andes. Did I say, Cutting its way? I retract the words, and with the Psalmist, say,

"At the presence of the God of Jacob, the mountains skipped like rams, and the little hills like lambs."

—Pslm. 114: 6. These rivers were for a special purpose in God's beneficence to man; and it was He alone that divided the mountains that they should pass through, as he divided the Red Sea for his children of Israel formerly. "He spake, and it was done. He commanded, and it stood fast."—Pslm. 33: 9.

Have you ever followed the course of some of these rivers? You will see them winding their way in regions where rocks and mountains have been evidently opened by an Almighty hand to give them a passage, and opened, too, just where such a river was wanted.

Look at the opening made for the river Delaware to pass through the Alleghany mountains, called the Delaware Gap. This huge gap is cut down through the mountain of solid rock, just as if it had been carved with a chisel. The excavation is abrupt and perpendicular from top to bottom, and in one of the highest parts of the mountain. How came that gap there, and in the very place most suitable for discharging the accumulated waters of the river? Did the waters cut their way through by their own impetuosity? That were impossible! Impossible to perforate a solid mass of rock three miles through, and of alleghanian hight. If that were possible, long ere this would the rocks of Niagara have been leveled, comparatively with greater ease than the walls of a mill-dam, 

the impetus of the outbrealking waters of the Lakes. No. But when "God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear,"—Gen. 1: 9, he also said, although it is not recorded,\* Let this mountain be divided, that the waters of this stream pass through. And it was so.

Had these rivers and floods been left to find their own course to the ocean, you would see them passing, not where they now pass, in the localities best adapted to the convenience and utility of man; but they would often be found taking a circuitous course around chains of mountains, hundreds of miles out of their proper and convenient direction, and, in certain localities, inundating the country all around. Thus do the rivers also proclaim that "God is love," and does all things well.

Then, again, as if to show that "He measures the waters in the hollow of his hand, and weighs the mountains in scales,"—Isai. 40: 14; he arrests the course of the waters, as he does on our northern boundaries, and dams them up in lakes which are the admiration of the world. At the head of that great dam, he places the stupendous Niagara, over which the waters of a world pour their mighty wave in a cataract that shakes the earth, the heavy

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\* "The Word was made flesh and dwelt among us."—John, 1: 14. And that "Word is Jesus."—Matt. 1: 21. "And by him were all things made that are made."—John, 1: 3. "And there are many other things," besides those which are written, "Which Jesus did."—*Ib.* 21: 25. And this was one of them.

rumbling of which, boiling in the abyss below, is heard for miles around. The mist of this boiling cauldron, not in a state of ebullition from artificial heat, but lashed into fury by the rocks and caverns beneath, on which the massive volume of the flood dashes; this mist ascends as a vapory cloud, and is seen, as a monument, at the distance of thirty miles. On that monument is recorded, in letters of crystal, that the magnificent scenery below is the work of an Almighty Power, and that it is one of the countless manifestations of his love. Approach it nearer. Be not afraid of it; it is as harmless as it is grand. Do you see that beautiful rainbow spanning the mighty arch, and recalling to your mind your covenant-keeping God, when he said, "I set my bow in the cloud, and it shall be for a token of a covenant between me and the earth—and the waters shall no more become a flood to destroy all flesh?"—Gen. 9: 12, 15. You may now sit upon the brink of that giddy precipice as I have done, and many others, and look down through the interstices of the silvery flood as it breaks over the pendent shelf of rocks that stretch themselves from shore to shore, and there behold the subaquean chambers that the waters have excavated at the base of the rocks. Do not tremble: there hangs the bow, and you are safe. We are now on Goat Island, out towards the middle of the roaring deep. But the island is as firm as the rock on which it stands, and both are held up by that same Almighty Power, that places this barrier to

the flood of the inland seas beyond it. Now, take a bird's-eye view of those waters that are held, as it were, in the "Hollow of God's hand," and of the distant countries they water, and what a display of his wisdom, and his goodness do you find! Supposing, at this remote distance from the ocean, instead of these extensive lakes, seas indeed, more properly called, nothing were found but the head waters of rivers, and mountainous regions, or dismal swamps; how much less favored would the inhabitants be than they now are? They can now navigate those seas from the head of Lake Michigan, and Lake Superior, and all the intervening lakes, and even descend, canal-wise, around the mighty barrier of the Falls, down the St. Lawrence into the ocean, and over the world. Is not this an utility worthy of the Architect who carved that rock and placed it where it stands, and commanded it to stand firm while time rolls onward to the end? It is worthy of Him, and it is a perpetual monument of his love.

The sight of this wonder of God's power and goodness is enough to melt the heart, unless it be of adamant. And yet there are hearts, and many are the hearts, that can witness this, and every other display of his power and goodness, with no more emotion than the inanimate rocks and waters on which they gaze. Indeed, the inanimate creation do praise their Creator by the endless variety of their formation, and the beneficent uses to which they are adapted. The "Fool," alone, says "There

is no God," but he says it only in "His heart."—Pslm. 14: 1. His reason tells him, while he pronounces the blasphemy, that he lies. For every thing declares the glory of God: the firmament above him, and the earth beneath. There is not an insect that flutters in the air, that does not demonstrate that truth. Look at the lightning-bug, or fire-fly, as some call it, that little insect which we see on a summer night, with a lantern in its own body which gives light, or is dark, according to the volition of the insect!

But that light shines not to the heart of the infidel. There is no God for him in any thing he sees, or any thing he feels. His sensual heart bestializes his mind, and debases him lower than the lowest in creation. That little insect alone, even if the universe were excluded from our view, would be proof enough that an intelligent and an all-wise Being made it. Just consider. Light—without burning the little creature!—and a light so wonderfully adapted to its use! When in search of food, it lights its candle; and when it wishes to retire to rest, it lights it also. But when an enemy approaches the candle is extinguished, and the darkness screens it from danger. Did that insect make itself, and with itself that admirable mechanism by which light is elicited or extinguished by a mere volition? Man, with all his reason, could make no such thing as that; much less could the little lantern-bearer do it. Now, poor infidel, shouldst thou read these lines, do, as did a certain infidel



whom I crossed the Atlantic. On the passage, when the weather was fine, and the breezes were gentle, he boasted of his infidelity, and said that there was no God but nature, and that nature was bound fast in fate by the inexorable law of necessity. This infidel, though a man of some means, nevertheless, penuriously took passage in the steerage. It so happened that a storm arose, just as night was coming on, and a strong gale, blowing us towards the rocks of the Azores, or Western Isles. The captain, seeing the danger, ordered all the passengers below deck; and the poor infidel had to be locked up between the decks, amongst the bales and boxes of the cargo. The gale increased to a terrific storm, the rain pelting the vessel furiously. The wind blew so violently that we were thrown from our berths to the floor, and expecting every instant to be dashed against the rocks. Some of us ran upon deck and held fast to the rigging till morning. The poor infidel heard it all, and the roaring of the thunder, and the sharp crashes of the lightning, but there was no release for him. In the morning, when the storm had subsided, the hatchway was opened and the infidel came up on deck, with his face bruised and swollen with being knocked about among the boxes. I asked him if he still believed there was no God?" "Monsieur je vous demande pardon. I ask your pardon, Sir! I know there is a God, for none but a God could agitate the waves with a power such as we felt last night." On arriving in

New York, and passing by a church in Broadway, which he supposed to be a popish church, "Let us go in," said he, "and offer to God thanks for our deliverance." Now, this storm was no more demonstrative of the existence and power of a Supreme Being, than the smallest flower that blooms, or the tiniest insect that flutters in the air.

We are now standing on the summit of the Dhwalagiri, five miles above the level of the sea. How cold it is! It is covered with perpetual snow. One would suppose that it would be much warmer than in the valley, being so much nearer to the sun; but such is not the case; for the nearer the sun the colder it becomes. This is quite different from any heat that is generated on the earth. Here it is *vice versâ*: the nearer we approach a body that is hot, the more we feel the heat. Is the sun, therefore, in itself, hot or cold? It would seem that it must be cold. Yet, if we concentrate its rays into a focus, the heat is intense. The sun, in itself, most probably, is cold; but its rays generate and evolve heat under circumstances according to the designs and economy of God in the creation, somewhat like sound produced from a bell. There is no sound in the substance of the bell, yet the bell produces the sound. What an effect, from a cause apparently so inadequate to such a result! But it is the work of that Almighty Power who said, "Let there be light, and there was light!" This is but another manifestation, that all things are made and governed by a power, infinit

intelligence, and boundless in its will. Do you see those masses of clouds rolling along in the bosom of the valley? Hark! How the thunder roars! See those flashes of lightning! The rain pours down in torrents. Whilst over our heads the canopy of heaven is blue, and the sun shines bright. Why! there is not a breath of air stirring around us; and yet below, the storm rages, and the winds howl with destructive fury, lashing the ocean into foam, and its billows into mountains. Do you see that ship just struck with lightning, and sinking beneath the waves? And now, where are those clouds? It is just as clear below us as it is above. Why is it, too, that we stand here so firm on this mountain-top when the world is whirled around with a velocity of one thousand miles per hour? Have you ever rode in a vehicle behind a fast trotting horse? You could scarcely catch your breath from the rapidity of the motion; and yet you were going but at the rate of twelve miles an hour; but here we are passing on, with the rapidity of lightning, and not a breath of air is felt. Take a whirligig, whirl it around, and how the air is agitated, and what a humming is produced; and yet the motion of this great globe of ours, is neither felt nor heard. We are all God's children. He is a tender Father over all: watches us with more than a mother's care; and the cradle in which he places us, is rocked with a tender hand. It is no wonder that all nature is obsequious to God's holy will. But what a subject of

astonishment! Man, the noblest work of his creation, "Made in his own image, and after his own likeness,"—Gen. 1: 26, and "But a little lower than the angels,"—Heb. 2: 7, is the only rebel on the earth!

Let us now, for a few moments, extend our researches downward. Perhaps we shall find some records there, worthy of the notice both of the Philosopher and Christian. What is this upon which we are now standing? It is the amorphous granite, a huge, shapeless mass of rock. And how came it here at this great elevation, forming, as it were, the skeleton of so many mountains? The original position of this granite is what is called the primary formation of the crust of the earth; that is, it composes the lowest stratum of rocks, the uppermost part of it being nearly half a mile from the earth's surface. As it is evident, and admitted, that the interior of the earth, after reaching a depth of twenty-five miles from its surface, is a globe of liquid fire, this granite has been raised from its original level, and heaped up to where it now stands, by former convulsions of the earth, caused by the efforts of the confined gases to find vent. Hence it is, that not only the granite, but all the other formations, have, in many places, also been forced up out of their original location, by the same cause.

Perhaps we may be moved to exclaim, What an effect! and from what a sublime and stupendous cause! The magnitude here strikes us with a

both of the cause and the effect. Let us take some fragments of these rocks, and examine them more minutely; perhaps we will find in them subjects of wonder, greater even than this mountain, which we gaze upon with so much admiration. This very mountain on which we stand has been the bottom of an ocean! Look at these sea-shells, marine plants, and fish, fossilized and buried for ages in this mausoleum of a solid rock! So perfect are the lineaments, that, if they were in the water, we should fancy they were moving; and, if the plants were in a flower-pot, that we could smell the fragrance! This is God's work, and but a small specimen of the whole. Look at ourselves, at our own body! We feel of some importance. And so we are. But the larger we feel ourselves, the smaller we are. Our corporeal dimensions, compared with the earth on which we stand, and viewed by a being capable of seeing both at one view, would be the eight hundred and eightieth part of an inch, the size of the smallest animalcula discernible in a drop of water. Well might inspiration exclaim, "What is man that thou art mindful of him, and the son of man, that thou visitest him!"—Pslm. 8: 4.

Here is a piece of coral, perhaps from the depths of the Red Sea, the whole bottom of which is covered with corals of every imaginable color and shape, resembling a submarine garden of flowers in full bloom. Some earthquake, probably, has detached it from its former locality, and subter-

aneously, through some cavern, formed by the convulsions of the earth, forced it up to this mountain-top. Every atom of this lump which I now hold in my hand, was once a living being, so minute in size, that forty-one thousand millions of their skeletons would occupy but a cubic inch. Their power of reproduction is so great that a single individual would yield one hundred and forty millions of millions, in the course of twenty-four hours. These infusoria, as they are called, are of different species. There is one kind of them well known in Sweden, which composes an edible earth, resembling flour, and celebrated for its nutritious qualities, and which consists wholly of the shells of these microscopic beings. This earth is in layers of nearly thirty feet in thickness. But what is this, compared with those islands, and even continents of coral, for ages past, and still in process of formation, extending, in different localities, over a surface of more than two thousand miles.\* It is in this way, by the work of these little aquatic masons alone, that the Polynesian Archipelago has been formed; first begun under the ocean, and then gradually rising above its surface, till, at length, through a long series of ages, they afford a home for man.

Well may we exclaim with the poet,

“Where is the dust that has not been alive!”—YOUNG.

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\*Lest what is related in regard to the work of these little mechanics should appear exaggerated, I would refer the reader to the researches of Kotzebue, Mantell, Flinder, MM. Quoi and Gaimard, who treat on the subject at large.

Some, whose researches have penetrated deep into the arcana of nature, and, as it were, into the embryo of this globe, have come to the conclusion that this whole earth has been formed from beings once endued with life. If this be so, then the first process of nature, when all "Was without form and void," when "Darkness was upon the face of the deep," when "The Spirit of God moved upon the face of the waters,"—Gen. 1: 2, was that these living wonders came from those waters, which were the waters of wonder, teeming with life, and only waiting for the fiat of Omnipotence, and the light of his countenance to shine upon them, to be transformed into the world which we now inhabit. These diminutive beings are still generated in the waters, and forming islands and continents; analogically, therefore, it is not contrary to reason, but entirely consonant with it, that they were the embryos, the first atomic germs of the visible creation, and the basis on which this great globe stands.

The researches of geology show that all things progress. Look at the nine consecutive formations of the earth. The first, with which we are acquainted, is the granite, the great belt and ball that holds and binds the fiery flood that boils within it. In this, no organic remains are found. On the hypothesis that the first formation of the earth was from the infusoria just alluded to, and that, for reasons known only to the great Architect of nature, when the mighty rock of the globe began its course around the sun, then a dark mass, and

when God said, "Let there be light,"—Gen. 1: 3, this cold rock of the earth, immersed in water, was ignited, and "The waters which were under the firmament were divided from the waters which were above the firmament."—*Ib.* At that moment, the light from the conflagration of the earth, and the elementary light which God spake into existence, were concentrated into the sun, that "Great light" which "God made to rule the day, and to rule the night."—*Ib.* v. 16.

Nature then began her course: the earth, with her attendant, the moon, revolving around the sun, with the planets in her company. It was then a lonely earth. Not only uninhabited by man, but by any living being. All was destroyed in the general conflagration. The rocky infusoria were dissolved into a liquid mass, and the molten globe revolving around the sun, assumed the form that it now retains, the form that a melted mass, revolving on its axis, must assume, that of a spheroid.

Since that epoch, what mighty revolutions have transpired! As the liquid globe was revolving through the cold, circumambient air, its surface began to cool; and, in cooling formed a crust, which we now call granite. And, as the Almighty said, subsequently, when he limited the ocean's fury, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed,"—Job, 38: 11, so did he also bind this belt of granite around the fiery furnace beneath us, reserved for



that day "When the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burnt up."—Pet. 3: 10. Burnt, probably, by the sinking in of the crust of the earth, dissolved by "The fire which shall come down from God out of heaven,"—Rev. 20: 9, as is described by the apostle in relation to the destruction of the wicked.

That the granite is a rock formed by igneous action, just as the metals are, is geologically demonstrated. Whereas, all the other formations, such as the slate, the silurian, the carboniferous, etc., have all been formed at the bottom of the sea, by sedimentary deposit, in regular layers; hence they are called stratified rocks. A considerable portion of the earth, which we now call continent, was once covered by an ocean; and, doubtlessly, a large portion of the earth's surface now under water, once formed continents and islands, and was inhabited by living beings.

It is evident, from the position of the stratified rocks, and from fossil remains, that the earth's surface has undergone most remarkable changes. At each of these changes a new race of animals, and a more diversified flora, have appeared, to take the place of the former, which successively became extinct, leaving the record of former existence in their fossil remains. "Strange as it may seem, the very capital of Great Britain, is built upon the bed of

an ancient sea that contains myriads of the remains of fishes, crustacea, shells, and other marine products; while the sediments of lakes and gulfs, teeming with the skeletons of beings which are blotted out from the face of the earth, compose the soil of the metropolis of France." — (Mantell's Geol.) I will close my observations on these minute wonders of creation, by another quotation from the same profound geologist, where he says: "When we bring the knowledge acquired by the life and history of these atomic beings to bear on the natural records of our planet, and examine the rocks and mountains around us, we find that, in periods so remote as to exceed our powers of calculation, similar effects were produced by beings of the same type of organization as those whose labors have been the subject of our contemplation. We are thus enabled to read the history of the past, and to trace the succession of events, each of such duration as to defy all attempts to determine with any approach to probability the period required for its development.

"In fine, these investigations have shown us that there are beings so minute as to elude our unassisted vision, and yet possessing sensation and voluntary motion, and each furnished with its system of nerves, muscles, and vessels, and preying upon creatures still more minute, and of which millions might be contained in a drop of water; nay, even that these last are supported by living atoms still less, and so on—and on—till the mind is lost

in astonishment, and can pursue the subject no farther! Thus, in the eloquent language of Dr. Chalmers,—‘ While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one instructs us that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand in the vast field of immensity—the other, that every atom may harbor the tribes and families of a busy population. The one shows us the insignificance of the world we inhabit—the other redeems it from all its insignificance, for it tells us that in the leaves of every forest, in the flowers of every garden, in the waters of every rivulet, there are worlds teeming with life, and numberless as are the stars of the firmament. The one suggests to us, that above and beyond all that is visible to man, there may be regions of creation which sweep immeasurably along, and carry the impress of the Almighty’s hand to the remotest scenes of the universe—the other, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a world of invisible beings; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might behold a theater of as many wonders as astronomy can unfold; a universe within the compass of a point, so small as to elude all the powers of the microscope, but where the Almighty Ruler of all finds room for the exercise of his attributes, where he can raise another

mechanism of worlds, and fill and animate them all with the evidence of his glory.'"

Where are we now ?\* At the mouth of the huge Mammoth Cave, in Kentucky. What a rush of cold air strikes us! Let us hurry into the cave. What a difference! It is now calm and mild. How dismally dark, notwithstanding all our torches. Having descended about thirty feet by some rude steps of stone, we are now truly in a subterranean world, so dark that the rays of light from the torches seem almost neutralized by it. What a spacious hall we are in now! Here lay the fragments of some old wooden ruins; let us kindle a large fire, for the cave is here so spacious and lofty that we can neither see the sides nor the top of it. Why, the ceiling looks as flat and even, as if it had been finished off with a trowel. Hark! I hear the throbbing of my own heart; and hear you breathing! It is an unearthly silence, induced, no doubt, by the total exclusion from the exterior world. Leaving this spacious hall, we now enter what is called Audubon Avenue, which is more than a mile long. Here is a well of the purest water, full twenty-five feet deep. We now enter the Little Bat Room cave, a branch of the Audubon Avenue. It is a little over a quarter of a mile in length; and remarkable for its pit of two hundred and eighty feet in depth, and as being the resort, in winter, of tens of thousands of bats,

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\* The description here given of the Mammoth Cave is taken, substantially, from *The History of Kentucky*.

which are seen hanging from the walls in a state of torpor. We now enter the grand gallery or main cavern. This vast tunnel extends for many miles, averaging throughout about fifty feet in width, and as many in height. We come now to a nook in the cavern, called the Church, which is about one hundred feet in diameter. In this is a rock which answers for a pulpit, and behind it a recess large enough for an organ and a choir of the largest size. Here religious service is frequently performed, and it requires but a slight effort for the preacher to be heard by the largest congregation.

Passing on, we come now to a crevice in the wall, where there is a beautiful water-fall, one foot in diameter. Near this is a crevice in the wall, through which the sound of water may be heard falling in a cave or open space above.

We are now in what is called the Temple, an immense vault, covering an area of two acres, and covered by a single dome of solid rock, one hundred and twenty feet high. In the middle of this dome there is a large mound of rocks rising nearly to the top, very steep, and forming what is called the Mountain. We ascended this, flambeau in hand, but such was the frightful darkness of the place, that beyond the limited halo of the torches nothing was visible. In order that the whole might be seen in one connected view, we built fires in many places with pieces of cane which were lying about in the cave. Then taking our stand on the mountain, a

scene was presented of unparalleled magnificence. On the opposite side, the strata of gray limestone breaking up by steps from the bottom, could scarcely be discerned, notwithstanding the many lights which had been kindled. Above was the lofty dome, closed at the top by a smooth, oval slab, from which the walls sloped away, on the right and on the left, into thick darkness. The great dome of St. Peter's, in Rome, upon which was lavished all the skill of the most skillful architects, sinks away into insignificance when compared with the dome of this temple, made without hands, by the mere volition of the Great Architect of nature. Near this we descend by a flight of steps, about twenty feet, into the Deserted Chambers. At Richardson's Spring, in these chambers, the imprint of moccasins and of children's feet, of some by-gone age, are to be seen. There is a pit at the termination of these chambers, called the Bottomless Pit. This pit is somewhat in the shape of a horse-shoe, having a tongue of land twenty-seven feet long, running out into the middle of it. Beyond this is Persico Avenue, which is about fifty feet in width, with a height of about thirty feet, and is said to be two miles long. From Persico Avenue you proceed on to the Mammoth Dome. This dome is near four hundred feet high, and is justly considered one of the most wonderful spectacles in the cave. From the summit of this dome there is a water-fall. Foreigners have been known to declare, on witnessing an illumination of the

great dome and hall, that it alone would compensate for a voyage across the Atlantic.

We now proceed on to what is called the Dead Sea and the Rivers. Descending by a ladder of about twenty feet, we find ourselves among piles of gigantic rocks. In passing along we hear the roar of invisible water-falls, and at the foot of the slope the river Styx lies before us, deep, black and over-arched with rocks. There is a natural bridge of rock over this river, about eighty feet high, over which none but a few ever dare venture to pass. Seen from this height, the lamps in the canoe, in the river below, glare like fiery eye-balls; and the passengers, sitting there so hushed and motionless, look like shadows. Having passed the Styx, we come to the banks of the river Lethe. Descending this about a quarter of a mile, we land, and enter into a level and lofty hall, called the Great Walk, which stretches to the banks of the Echo, a distance of three or four hundred yards. The Echo is wide, and deep enough at all times, to float a steamer of the largest size. The novelty, the grandeur, the magnificence of the surrounding scenery, elicits unbounded admiration and wonder. The Echo is three-quarters of a mile long. It is in these rivers that the extraordinary white, eyeless fish are caught. There is not the slightest indication of an organ similar to an eye to be discovered. Beyond the Echo there is a walk of four miles to Cleveland Avenue. Cleveland Avenue is about three miles long, seventy feet wide, and

twelve or fifteen high. There is, in this vast cave, another avenue, more than three miles long, and at its termination there is a hall which our guide thinks larger than any other in the cave.

The above is a mere outline of this great, yawning wonder of creation. And yet, great as it is, how comparatively diminutive is it, when compared with the wonders that lie buried beneath it! Although these subterranean chambers extend for many miles under the surface of the earth, the greatest depth of any of them, so far as appears from the details of the exploration, does not exceed two hundred feet from the earth's surface. It is estimated, by the most recent geological calculations, that the solid crust of the earth is about twenty-five miles thick. The diameter of the earth is about eight thousand miles. The solar heat affects the earth to the depth of one hundred feet. After this, the thermometer rises regularly one degree for every forty-five feet of descent. At the depth of ten miles the heat of the earth, at this ratio, is equal to that which is produced by the ordinary combustion of fuel; and at twenty-five miles, all mineral substances must be liquid. At this distance, therefore, from the earth's surface, all is a vast interior mass of melted, fiery matter.

From geological researches and demonstrations; from the burning volcano to the whirling Mælestrom on the coast of Norway; from the boiling springs in various parts of the world; from the fountains of oil that are now gushing forth so high into



the air in the northern part of Virginia, and western part of Pennsylvania; and lastly, from the revelations of the Mammoth Cave, which we have just partially explored, we have data sufficient to furnish the mind with the richest conceptions of the power and providence of the Great Creator and Ruler of the whole. Well may we exclaim with the psalmist, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Pslm. 8: 4.

If the mind is overwhelmed at the stupendousness and variety exhibited to view in the Mammoth Cave, where a mere accidental opening in the earth has permitted us to penetrate two hundred feet below the surface, what would be the sensation of astonishment and awe, were we permitted to pass through the crust of the earth in its whole extension! Doubtless, caverns would be found, and lakes and rivers, in comparison to which these wonders of the Mammoth Cave would dwindle into insignificance. What commotions must be going on in the ocean of the fiery flood that is boiling in the cavity of the earth, when some little vent is wanting, and the earth, trembling at the danger, relieves herself by the terrible shake of the earthquake, when the confined gases escape onto the surface, or find an outlet in the vomiting volcano! The oil of those exhaustless fountains just spoken of, is oil from the combustion of coal. There can scarcely be a doubt, therefore, since there is fire enough, and coal enough, and time enough, that

there are rivers, and perhaps seas of this oil, rolling and boiling through the earth continually. Awful is the thought, but not repugnant to probability, that these elements are kept in reserve for that day, "When the elements shall melt with fervent heat, and when the earth also, and the works that are therein shall be burnt up."—2 Pet. 3: 10. This fragile crust, that confines those fiery elements, could instantaneously be crushed, when the outraged justice of God demands it, and inundate its guilty inhabitants in the fiery flood, as they once were in the flood of water. May it be again repeated, and it can not be too often repeated, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?"—*Ib.* 3: 12.

We are now out of the cave again, and although it is a moonless night, and nothing but the twinkling stars are seen, yet, compared with the darkness of the cave, it seems like twilight! You are all fatigued, doubtlessly, as I am; let us take a seat a moment on this rock, and rest ourselves. We have intellectually enjoyed a rich repast in our perambulations under the earth, and what hinders us now, while we are resting, from participating in another repast, by reclining our heads on this mossy couch, and elevating our eyes to heaven? Here again, we

see "The starry heavens declaring the glory of God, and the firmament showing his handiwork. Day unto day uttering speech, and night unto night showing knowledge."

Do you see those nebulae, vulgarly called the milky-way? These, from recent discoveries made through powerful telescopes, are supposed to be worlds in the process of formation. Some of them seem to be mere clouds of thin vapor, without definite shape; others seem to be condensing into spheroidal masses, and present a dense central nucleus of light, surrounded by a luminous halo; in short, a series of them may be traced from mere films of vapor to dense masses, which have the appearance of a star surrounded with a haze. It is a philosophical fact, easy of demonstration, that all fluids or condensations from vapor, when made to revolve on their own axes, always assume the shape of a spheroid, the shape of the earth, the diameter of which, at the equator, exceeds that of the polar diameter by about twenty-three geographical miles.

Could the length of man's life be sufficiently protracted, the day would come, if such be the fact that these nebulae are embryo worlds, that he would witness the grand scene of new worlds launched, as it were, from the dock-yard of eternity, out on their voyage through space, over the oceans of God's infinitude. Long ere this, however, we have every reason to believe, that this world will be dissolved. Such, however, will probably be one

of the grand sights that will be witnessed by those on "The new earth," on whom "The second death hath no power."—Rev. 20: 6. Then, perhaps it will be, that, after "God has wiped away all tears from their eyes," they may be favored, not only with such a view as that just alluded to, but be permitted, and be exalted to a capacity to witness many such wonders, and to be endued with a power to penetrate through space with the velocity of thought. The spiritual body with which the redeemed are clothed meets with no resistance from substance, nor from space; witness the glorified body of the Savior, entering the room where the disciples were assembled while the doors were shut!—John, 20: 19; and again, when he departed from them, and ascended into heaven!—Luke, 24: 51. Such will be the bodies of all the saints in the kingdom of their Father. They were "Created," as he assures us, "in his own image and likeness."—Gen. 1: 26. And, doubtlessly, when the dross of sin is all burnt out of us by the fire of God's consuming love, we shall shine resplendent in his own image in Christ Jesus, who washed us in his blood, and who declares unto us, that "Because he liveth we shall live also."—John, 14: 19. Let not the saints shudder at the glory of the promises that are made to those who love God, for they are all "Yea, and Amen, in Christ Jesus," who, praying to his Father, exclaims, "I pray not for these alone, but for them also who shall believe on me through their

word,\* that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John, 17: 20, 21. No, Christian brethren! It is false humility to disbelieve the Savior. It is nothing but sin that can separate us from him, but if your sins be washed away, his prayer for you will be answered, and you will be "One with him, even as he is one with the Father."—John, 17: 21. Tremble only for your sins, but believe the promises. Fly from sin, and your Savior will receive you, and it will be yours to witness all the splendors of his glory, and to enjoy the embraces of his love. (*See Note.*)

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### THE EYELESS FISH IN SUBTERRANEAN CAVES, AND THE INFIDEL.

THE EYELESS FISH—Can the infidel, who asserts that chance is the parent of all things, look at these fish without eyes, and still remain blind himself, when such an exhibition of Divine power,

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\*The word of the apostles, written or oral; not of any pretended successors of the apostles.

NOTE.—By the remarks I have made on the above subject, I merely intend to show, from a few incidents, that there is a voice in every thing, and that it is our privilege, and a source of continual instruction and delight, to listen to that voice.

wisdom, and design, is before him? Christian readers, the wonders of creation, and all its glories, from the remotest world the telescope can reach, to the minutest animalcula the microscope reveals, are all for you. Yet the poor infidel! we pity him. Who, that has a heart, can intellectually feast on the rich variety of the beautiful productions of Omnipotence, every one of which has a language that reaches his heart, and communicates to him the most sublime truths in tones so rich and ravishing to the soul, that, for the moment, he forgets "Whether he is in the body, or out of the body?" Who, I say, that has a heart, can look on the poor infidel sitting like a specter in the dark starving like a skeleton, when there is room at this bounteous table, even for him, where he may partake of the abundance before him, and delight his soul in the heavenly enjoyments of the pure in heart? You are on your journey homeward, Christian, and you do not wish to go alone. Take with you this poor blind man. He is of more value than many fish. Their blindness is from the necessity of the case. They need no eyes, for they are in darkness. But this poor sinner "Hath eyes, but they see not; ears also hath he, but they hear not." He is to be pitied more than that species of bird which sees only by night, because he sees neither by day nor night. He has one sense left, however, and that is the sense of touch. Touch his heart, and though it be of adamant, love can dissolve it. It is the absence of love in the Christ-

ian, that often hardens the heart in the infidel. He believes there is no God, because he so seldom finds him among those who claim him as their Father.

If all things came by chance, how is it that these eyeless fish are found nowhere but in subterranean darkness? "Can the Ethiopian change his skin?" —Jer. 13: 23. Much less can a species of animal created with eyes, ever, as a species, or even at all, lose those eyes, that is, lose them like the eyeless fish, without a vestige remaining.

Perhaps the poor infidel thinks that nature spontaneously brings forth her productions, all harmoniously together. That is, when the water of the dark cavern first produced its fish, not requiring eyes, the darkness did not give them. But the waters o'er which the rays of light were brooding, brought forth fish with eyes, because the utility of light was there, and the rays gave it to the fish. Such is the reasoning of the infidel. Strange perversion of reason, indeed! He denies the only true God, and makes a God of every thing! Light is a God; Darkness is a God; Water is God; and every thing is God but God himself! "The fool hath said in his heart, There is no God," and no one but a fool ever said so.

If all things came by chance, where is chance now? Has she lost her procreative powers? Or is she dead and buried in the grave of the fool! He lives to proclaim his folly; but his mother, chance, is dead. And who killed that mother?

When did she die, and where was she buried? Her epitaph is found nowhere but in the delirium of the fool's brain, "When he says, in his heart, There is no God."

I shall now bid farewell to my reader, hoping that these feeble efforts in elucidation of truth may be crowned with success; and that these pages, which are the production of many a tear, and of groanings which can not be uttered, may pass over afflicted souls as rain-clouds over a dry and thirsty soil, pouring down upon it their refreshing showers. For surely now God's children are passing through a desert, and it is only here and there that they meet a pilgrim on the way. A little oasis sometimes is found, where, for a few moments they may refresh themselves under its shade, and drink of the "Water of life," even in the lonely desert. But then, as "They have here no continuing city," they must be up and going, each to his own avocation, under the sultry sun of a burning atmosphere, and exposed at every step to the attacks of the wandering Arab. Let me entreat you, with the apostle Paul, "Cast not away therefore your confidence, which hath great recompense of reward,"—Heb. 10: 35; but "look unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God."—Heb. 12: 2.



## NOTICE.

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I take this opportunity of announcing to those "Who are hungering and thirsting after righteousness," that I am thinking of translating from the French, the Treatise of that eminent and holy woman, Madame J. M. B. De la Mothe Guyon, entitled

### SOLOMON'S SONG OF SONGS,

Interpreted according to the Mystical Sense, and the true Condition of the Interior State.

This sacred book, the Canticles, or, as it is most appropriately called, The Song of Songs, is to the present day, to the most of readers, a sealed book. By the labors of this dear and devoted handmaid of the Lord and Savior, the true spiritual sense of these mysterious songs is now made clear. There is no figure of language which the mind can conceive so well adapted to express the union of Christ with his spouse, the soul which is united to him in love, as the figure of the union of a spouse with her beloved. Inspiration, therefore, selected the figure as the one best adapted to express the ardor of Divine love in its union with the soul, which it transforms into itself, and of the soul under its transforming effects.

The work, in the original, containing one hundred and eighty-seven pages, I shall translate into a book of two hundred and fifty-six pages, of the same size and finish as this of "The Image," etc.

A subscription will be open for it at No. 364½ CANAL STREET, NEW YORK. PRICE 50 cts.

I hope that all truly devoted souls will aid me in spreading before the world these hidden treasures; especially now, when true vital piety is so much on the decline, and the true spirit of the prayer of the essential union with God so little known.

I desire no pecuniary reward from the proceeds of this book, should it be published. And I promise to devote whatever funds may be derived from it, after paying the expenses of the first edition, to the publishing of another, and another, as fast as the proceeds of the book are received.

*Fiat ad majorem Dei gloriam!*



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